

A HISTORY
of the Town of
UNITY, MAINE

James Berry Vickery, III



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A HISTORY OF THE TOWN OF UNITY, MAINE

People travel through this to Penobscot very often. It is even now a throughfare. What a beautiful seat of merchants and farmers it will soon be. (PAUL COFFIN, FROM HIS DIARY, OCTOBER, 1796)

This town is favorably situated to make a good impression on the traveller who passes through on the way from Bangor to Augusta. The village is very pleasantly situated and the good farms and farm houses stretching along the road indicate temporal prosperity. MAINE FARMER, FEBRUARY 29, 1840.

Unity to our mind is the garden of Waldo County . . . Unity village is the largest and finest inland town in the county. A look of freshness and neatness pleasing to see . . . everywhere fine farm houses with everything of neatness and care. REPUBLICAN JOURNAL, SEPT. 26, 1851.

A HISTORY of the Town of UNITY, MAINE

By

James Berry Vickery, III

Member of the Maine Historical Society
and Essex Institute



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PREFACE

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Local history has for many people a fascinating appeal and it is gratifying that in recent years it has received due recognition as a valuable source of social history. It is in our local towns that many of our distinctive American qualities have developed, especially those places long associated with the frontier. It is from the sturdy spirit of the settlers that we partially receive our traits of resourcefulness, independence, self-reliance, adaptability, inquisitiveness, and other outstanding characteristics which have become a part of our American heritage. It is hoped that this study of a town, old in American traditions, will contribute another chapter in the local history of the State of Maine.

Space does not permit coverage of all phases of Unity's long history. This work, as often with local histories, is incomplete. There is greater emphasis upon nineteenth century history than the present. Judgment of the present can wait until proper perspective can enable us to evaluate these years.

The writing of this history has afforded me great pleasure. I almost regret that it is finished. Every scrap of evidence known to me has been read and examined. Attics have been scoured for old letters; papers for items of local interest. A chapter might be devoted to the vanishing attic, for these treasure houses are the archives of the local history. Elderly persons have been interviewed and their memories jogged for vivid recollections of old times. My reminiscences of "Aunt Ruth and Aunt May", of Miss Lois Varney are already a part of my store of treasured memories. To these persons I owe a debt of gratitude not only for their eagerness to help, but for their inspiration to go ahead with so great a task. There are scores to whom I owe thanks for their patient replies to my endless questions and to my request "to look in the attic", or who have placed books and records at my disposal. Among those to whom I am most indebted are Mrs. E. D. Chase, Mrs. Mary Blair, Miss Henrietta Connor, Mrs. Ralph Lawrence, Mrs. Mary P. Noyes, Miss Mabel Bacon, Mrs. Jennie Frost, Miss Olive Gould, Mrs. Henry Tweedie, Miss Vivian Taber, Mr. E. T. Whitehouse, and Dr. S. Stillman Berry, who have helped immeasurably toward the compilation of this history. Also to the town clerks of Unity and adjoining towns I extend my thanks for their permission to allow me to examine the town records, especially Mrs. Edith Frost Stevens, whose knowledge of Unity history has been most helpful. There are many who have passed away since I began assembling material and who offered their generous assistance including Mr. E.

B. Hunt, James E. Kelley, Frank Mussey, Benjamin Fogg, George W. Varney, Ruth M. Berry, Mary E. Cook, Lois A. Varney, Mrs. Etta Varney and several others.

In the writing of this history I express my appreciation to Dr. Robert York of the Department of History and Government, University of Maine, whose advice and assistance have been invaluable. Also thanks are due to the members of the staff of the University of Maine Library, who have been most cooperative while I have occupied carrel number four in the stacks.

Many data have come to light in response to my interest in Unity's past, yet it is regretted that within the last few years many valuable sources of information have been unwittingly destroyed. It is also unfortunate that many people regard old letters, usually a mine of information, as confidential. Seldom do these musty papers reveal anything of a private nature that is detrimental either to the writer or to others. Such letters often are too valuable to be consigned to the fire or stuffed in a trunk. It is hoped, through the reading of local history, that new interest in town affairs is aroused and that many items destined for the fire or dump will be preserved for the future historian.

This book was written as a partial fulfillment for attaining a master's degree from the University of Maine, Orono. Four new chapters have been added to the original thesis. The thesis was entitled *Chapters in the History of Unity, Maine* and was written at Orono during the winter of 1950. Special permission was graciously granted to the author by the University to publish this history.

Also I wish to show my appreciation to Miss Marion Rowe and Miss Marie Estes of the Maine Historical Society for their generous assistance.

I wish to thank Charles Scribner's Sons for permission to quote from *The History of the United States During the First Administration of Thomas Jefferson* by Henry Adams; and Houghton Mifflin Co. for permission to quote from *Paul Revere and the World He Lived In* by Esther Forbes.

Five of my paternal ancestors were among the first settlers of Unity. This inheritance, combined with a keen interest in the past, has led me to the study of the history of this town. It is my wish that this study will serve as a reminder to the generations of Unity descendants of their splendid heritage.

JAMES BERRY VICKERY, III

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A HISTORY OF THE TOWN OF UNITY, MAINE

CHAPTER I

THE BEGINNING

DURING ITS MORE than one hundred and fifty years of history, Unity has remained a small town like many others seen from Kittery to Fort Kent. Anyone who is familiar with our New England towns knows them for their elm-shaded streets; the dominating church steeple; the cluster of houses, called the village, often situated on a meandering stream; the outlying farmhouses connected by an ell and sheds to a large barn, and between the farm houses, the rolling fields, or the pastures neatly fenced. These were the creation of a hardy, vigorous people. This is the essence of New England. Unity is such a town.

The town was the first political creation of our New England forefathers. In this sense local history cannot be ignored. The heritage of our modern society springs from the foundation of the past. A detailed history of a town must, however, cover besides the political, the economic and social developments from the first migrations. Therefore let us determine some of the social and economic factors which contributed to or motivated the settlement and growth of the several settlements which appeared soon after the year 1760 in the District of Maine.

From the days of the Pilgrims and the Puritans to the last years of the nineteenth century, the frontier was an ever present force in American history. Everywhere prior to settlement the land was covered by a dense forest, except for meadows here and there along the seacoast or the intervalles on the banks of streams. Naturally enough the first settlements started from the seashore and gradually, as the need for land persisted, the white man spread inland. In this history we are primarily interested in the settlement of rural Maine rather than in the mighty westward expansion of pioneers over the Appalachians.

For nearly two hundred years Maine remained untouched by settlers except for a small fringe of settlements along the coast, concentrated almost entirely in the southwest corner of the State. The reasons for this retarded settlement are not hard to discover. The wooded terrain comes very close to the sea, thereby making penetration of the interior extremely difficult. In early colonial days Maine was remote from the original settlements, and with the slow means of

transportation most of Maine remained quite inaccessible. Far into the colonial period the best means of communication was by boat, and because Maine rivers frequently had waterfalls, inland navigation was impossible to any great distance.¹ Then, also, we must consider the lure of the abundant fishing grounds extending from Cape Cod to Newfoundland which offered a source of wealth greater than toilsome labor on the rocky soil of New England.² However, the greatest impediment to the settlement of Maine was the hostile French and Indians. The settlement of interior Maine did not commence until the bloody French and Indian Wars had ended. Consequently only a few pioneers before 1760, more courageous than the majority, got far from the seacoast towns.

While the French occupied Quebec and the valley of the Mississippi, the English inhabitants were confined to the Atlantic coastal plain, and any penetration into the French domain brought bloodshed. In 1758 the English made an all-out effort to wrest control of the North American continent from the French. The decisive battle of Quebec in 1759 was a triumph of British arms, and the French surrendered, by the terms of the Treaty of Paris signed in 1763, their entire colonial empire on the North American continent. Indeed, the French defeat was very significant to thousands of English-speaking colonists scattered through the towns of Massachusetts, New Hampshire, and the coastal towns of Maine. Now the vast interior could be settled without the impending horror of the tomahawk and the blood-curdling war whoop of a marauding party of Indians.

Unity's history parallels the development of the United States, since it was only a year or two before the battle at Concord that the first settlers arrived. The early settlers were born as subjects of Great Britain; therefore, many of them had fought in the colonial militia against the French and Indians, accustoming them to the brutalities of the frontier. However, these pioneers preferred the axe and the plow to the rifle.

This history thus begins in the solitude of the wilderness. Two hundred years ago in the District of Maine a great expanse of uninhabited land stretched hundreds of miles inland from the sea. Within the territory which today comprises the town of Unity, there were great stands of timber. There were giant white pines dwarfing the hemlocks and spruces, as well as an abundance of the hard woods — of maple, elm, beech, and birch. There was not only a large quantity of timber for the future saw mills, but also good soils which attracted the more permanent farmer. In 1770 all this land was untouched, only awaiting the proper time for clearance and settlement. Then suddenly a flood of settlers came to this region like a conquering army.

1. James Truslow Adams, *The Founding of New England*, Boston, 1930, p. 61.

2. *Ibid.*, p. 11.

It was a world of candlelight. It was almost entirely a time of limited rural economy. The Maine eighteenth century pioneer was accustomed to the homespun and the homemade tools. His clothes, his implements, and his food were almost wholly manufactured by himself or in his locality. In the first years of settlement only trails or a path marked by the blaze of a woodsman's axe spotted the way for travelers. Transportation was by foot or horseback over rough, uncomfortable trails.

The people who settled the town of Unity were almost wholly of English Puritan or Pilgrim stock from the old colony. They were descendants of the sturdy English yeomanry with a few strains of Scotch-Irish mixed in. Most of the inhabitants descended from the early Puritans or Pilgrims, who came to the Massachusetts Bay Colony and Plymouth. The Chase family of Unity traces to William Chase, who was among the company that landed with Governor Winthrop in Boston in 1630. The Bartletts were an old Plymouth family, who had resided in Plymouth since Robert Bartlett arrived there in the ship, "Ann" in 1623. Others were seamen or came from the lusty fisher folk who moved out on Cape Cod. The Hopkins, Harding, Vickery, Knowles, Higgins, and Bacon families all derive from the seacoast towns of Chatham, Eastham, Orleans, or Truro on the Cape. Other first settlers had their origin in Massachusetts towns like Salisbury, Rowley, Newbury, Concord, and Lunenburg, which already cramped with a rapidly growing population, sent forth their sons to the Maine wilderness. From New Hampshire and southern Maine a Scotch-Irish strain contributes names like Melvin, Douglas, Farwell, and St. Clair.

For a generation the colonies had flaunted their independence in the face of the mother country, but it was during the last ten years before the final break that the colonial New Englanders revealed their objections and discontent to the acts of an obstinate British Parliament. As it happened, the liberal thought which dominated the eighteenth century combined with the isolation of the pioneer coincided in making the frontiersman an unusually uninhibited and independent individual. The frontiersman of the United States was guided by the instincts of self-preservation; consequently, this made him into a very self-reliant and aggressive person. This fact coupled with the philosophy of equality existing then, could not help but mold a rugged individualist. Reared in the tradition of a calvinistic theology, and with the meagerness of a poor economy, the average settler in the District of Maine during the late eighteenth and early nineteenth centuries was a man of resourcefulness and industry, thrift and courage, independence and stubbornness. He disliked oppression or regulation. He was godly, but because his life was often austere and hard, he thought nothing of taking liberally of rum or hard cider. His rural, isolated life made his manner coarse and crude. A few could read and

write, but many were wholly illiterate.³ The settler of the latter half of the eighteenth century received only a slight schooling, subjected to nothing more than the rudiments of reading and writing. Often times his writing ability consisted of only scribbling his signature. These characteristics were to help immeasurably in winning the battle of the wilderness. Though the settlers were seldom able to read or write, they were persons of vision. They toiled long hours not only in order to improve their own lot, but to make a better life for their children. As soon as they had established their homes, they saw to it that schools and churches were erected in their communities. Henry Adams writes, "It was not for the love of ease did men plunge into the wilderness."⁴ Or again Adams writes concerning the ambitions of the Scotch-Irish pioneer immigrants who peopled the frontier, "for every stroke of the axe and hoe made him a capitalist and made a gentleman out of his children."

Few settlers at the time Unity was founded came to seek refuge from religious persecution. They sought out the District of Maine primarily for the sake of trade and agriculture. "Men came to Maine not so much to find a free atmosphere of religious faith, as an opportunity to better their worldly fortunes."⁵ In the cramped confines of the older towns the fourth and fifth generation Americans became restless. The tingle for adventure and the desire to obtain independence in the possession of land, caused countless numbers to try their fortunes in the Maine wilderness. They were, indeed, a strong, hardy stock, or at least those that survived the blasts of common contagious epidemics of small pox, diphtheria, or "spotted fever." Certainly they were a courageous group that endured the exacting toil and deprivations which they found here in the primeval state. Here in the lonely wilderness these people fought for an even more wretched existence than fighting the Indian. The livelihood which they eked from the soil was a bare subsistence that came only after hours of crushing fatigue. They were likewise men and women having strong moral fibre and having a deep faith in God.

II

Unity is bounded on the north by Lake Winnecook, and the towns of Burnham and Troy; on the east by Thorndike and Knox; on the south by Freedom and Albion; and on the west, by Albion and Unity Plantation. Unity lies on the western slope of the height of land which divides the Penobscot from the Kennebec valleys, and its drainage is into the Kennebec River. The surface of the town is a rolling

3. Francis Parkman, *A Half Century of Conflict*. Boston, 1892, Vol. I. p. 40.

4. Henry Adams, *A History of the United States During the First Administration of Thomas Jefferson*, New York, I, p. 160.

5. Hugh D. McLellan, *The History of Gorham, Maine*, Portland, 1903, p. 11.

upland covered by a good soil which overlies primitive rock. The most prominent feature of the town is a large esker, locally called a "horseback," which runs from the town of Burnham across the north-east corner of Unity. "It swings about the south end of the pond and at Unity village expands into a delta which was deposited in the sea. This section consists chiefly of sand with interstratified clay layers. This delta grows shallow up the valley of Sandy Stream, and the esker reappears, following up the Sandy and Half-Moon valleys in another smaller delta of fine sand."⁶

There are no high hills in the town as there are in Dixmont and Knox. The highest point in Unity appears in south Unity where the land reaches only a little more than six hundred feet. The land west of the lake and its outlet is called the "prairie," formerly called a wooded plain. In the early days excellent marsh hay grew here, and the farmers always cut it for their cattle. In the southwestern part of the town there is considerable swamp or bog land. The largest of the bogs is called Kanokolus Bog, after an Indian that used to live there.⁷ One stream having several brooks and tributaries flows through the town. This is Sandy Stream, a slow, meandering riverlet which has its origin in Freedom. Half-Moon Stream which flows through Knox, and Thorndike enters Sandy Stream at Farwell's Mills. The Bacon Brook, which rises in Kanokolus Bog flows through the central part of town and enters Sandy Stream a few rods below the site of the Connor Mill. Beavers once had a dam at the foot of the bog on this brook. The Mussey Brook has its source in the south part of town and flows across the old Mussey, Varney, and Vickery farms and then flows into Sandy Stream. The Bither Brook, formerly Mitchell Stream, flows through a swampy terrain in the northern part of Unity and flows directly into Winnecook Lake. In the spring of the year smelts still migrate upstream in this brook. Fish were once plentiful in the brooks and streams, but today the angler gets poor reward for his pains. Unity Pond, or Winnecook Lake as it is properly named now, lies at the northern end of Unity. The lake is about three miles long and is from a mile to two and one-half miles in width. There are a few sandy beaches, but for the most part ledges and rocks appear along the shores. The waters of the lake flow from the outlet into Twenty-five Mile Stream which flows into the Sebasticook.

In the town's early history the land was covered by a great black forest growth interspersed here and there by hardwoods.⁸ These giant trees of the forest towering high in the air have entirely been

6. H. Walter Leavitt and Edward H. Perkins, Bulletin No. 30, A Survey of Road Materials and Glacial Geology of Maine, Technology Experiment Station, Orono, 1935, University of Maine Studies, Vol. I, Part I, p. 273. Also see Part II.

7. An early map called it "Kanocklus's Great Bog." Hayden the surveyor called it Knockwallis or Kernocklus.

8. J. W. Lang, "Survey of Waldo County," Agriculture of Maine, Augusta, 1873, p. 246.

cut away. These trees were often hundreds of years old and more than a dozen feet across the butt. In 1934 James E. Kelley of Boston wrote to me, that he had seen in his boyhood some of these old stumps. Of such enormity were these pine stumps that it was told that a yoke of oxen could often times be driven on top of them and turned around.⁹ It was one of these tall, straight pines marked with the broad arrow, which was cut about 1814, hauled to the Sebec River, where it was floated downriver to become one of the masts of the frigate, "*Constitution*."¹⁰ By 1830 the fine stands of timber were exhausted by the rapacious lumberman, who cut them as fast as possible, and the settlers who burned thousands of feet of lumber clearing the land. By this date several saw mills which once flourished here disappeared.

Throughout its history Unity has remained a rural, agricultural community. The livelihood of its people depends almost wholly upon farming or connected industries. It was the fertile land which attracted the settler, for after the woodsman had disappeared, there remained the rich soil which brought the permanent settler.

III

By the time Unity was settled there were very few Indians in these parts. They had been exterminated by the wars, died from epidemic, or moved elsewhere. Earlier, the tribes along the Kennebec and the Penobscot were to be feared, but after the terrible French and Indian wars, they ceased to be a menace. There were no known Indian villages here, although there is a tradition of an Indian cemetery near the outlet of the pond. It would appear that this area was a hunting ground frequented by Indians only during certain seasons of the year. Material evidence of Indian artifacts are seldom found.¹¹ Though few in numbers, the aborigine occasionally made an appearance or paid friendly visits. One day when Stephen Chase had gone on foot to Winslow to buy salt, his wife, Hannah, was startled by a noise. She looked out of her cabin window and saw eleven Indians, ten fully grown and one child. Not knowing what to do, she invited them inside and offered them food, even though her own larder was scarcely enough for her own family. Somehow while they were in the process of devouring their food, the little Indian upset the dyepot, on which he was sitting, and its contents spilled on the floor. In the close confines of the cabin the unpleasant smell from the dyepot was too

9. Letter from James E. Kelley of Boston to the author, January 1934.

10. James R. Taber, *History of Unity*, Augusta, 1916, p. 87.

11. The only authentic Indian artifact known found in Unity is in possession of the author. Several other stone relics are known to have been found here, but are of dubious authenticity. The one in the author's possession was found in August, 1948 in a gravel mound near the mouth of Bither Brook. Lloyd Tozier possesses a fine Indian arrow-head found on the horseback.

much, and all of the Indians fled making sounds of displeasure at the little fellow, as they departed.¹²

As late as 1850 an Indian lived on "Swan Hill just below Frank Kelley's in a hollow pine stump with his son. The son went around begging and repeating the following, 'Dad's Sam and I'm Sam, Junior. I was eight years old last November. Just see! My fingers grew together.'"¹³

Taber is the source that many of the old roads were originally Indian trails through the forest. If such trails existed, and they probably did, it is quite likely that the settlers used them. Fannie Hardy Eckstrom, an authority on Maine Indians, wrote that the Sebasticook (Sebesteguk) was a main highway of original travel, and the principal route over which the French missionaries communicated with their establishments.¹⁴ Thus, the settlers were undoubtedly familiar with the general routes of travel followed by the Indians.

Few Indian names appear in this vicinity. Perhaps this is also another indication of the scarcity of Indian occupation. The lake has recently been officially named Lake Winnecook, probably of Indian origin. The Indian word, "winnie" writes Mrs. Eckstrom, is not common in Maine place names and does not mean beautiful, but usually "round about," "in the vicinity of," or else it is some form of "ounigan," meaning a portage.¹⁵ The final syllable derives from the Indian "teague" meaning river; thus Winnecook, if it is a genuine Indian name, would translate "in the vicinity of a river."

The Sebasticook is an Indian word which means approximately "the short route."¹⁶ In colonial days this water route was a "section of one of the most important travel routes of ancient times."¹⁷ She wrote that following its different tributaries six important objectives could be reached. From the Sebasticook to the Twenty-five Mile stream the first settlers found their way to what today is Unity.

Very little is known of any Indian activity in this town, so it is impossible to say more. In later years Indian basket makers like Molly Molasses appeared occasionally in town. She would stay overnight and trudge about the village selling her sweet smelling grass baskets.

12. George Colby Chase, *Twice Told Tales*, Portland, 1923, xii. the unpleasant odor came from the dye pot in which the settlers saved human urine which was used to set dyes.

13. Letter from James E. Kelley of Boston to the author, January, 1934.

14. Fannie Hardy Eckstrom, *Indian Place Names of Penobscot Valley and the Maine Coast*, Orono, 1941, p. 13, University of Maine Studies, Series Number 55, Vol. XLIV, November, 1941.

15. *Ibid.*, p. 203.

16. *Ibid.*, p. 11.

17. *Ibid.*, p. 13.

CHAPTER II

THE COMING OF THE SETTLERS

BECAUSE HISTORY is an evolutionary process, it is often difficult to determine where a particular narrative like a town history properly begins. In other words this historical narrative does not necessarily commence with the arrival of the first settler, but starts with the origin of the land titles, or a brief account of the Indians. For the sake of a beginning let us anchor our history with the arrival of the Mayflower in 1620. Freedom of religion may have been a motive of the Pilgrims for removing to the new world, but once they were established here, it was imperative for them to gain a livelihood. Their aspirations for economic gain attracted the Pilgrims to the mouth of the Kennebec River, where they traded for furs with the Indians. This trade became so important to them that they applied for and received a grant of land from the Council of Plymouth in 1628. This tract of land extended from the mouth of the Kennebec some thirty miles up-river and fifteen miles from either shore. In 1646 additional land was added to the Plymouth Patent extending from Cushnoc, now Augusta, to the Wesserunsett, a stream emptying into the Kennebec a short distance below the town of Norridgewock. Hence, the town of Unity was situated in the easternmost limits of the Plymouth Patent.

For almost a century the Plymouth Patent remained for the most part unsettled except around the mouth of the Kennebec. In 1661 the Pilgrims sold their right to the Patent. From this date until 1750 little was done to extend the settlement, and this vast Kennebec valley remained a wilderness. In 1753 a corporation was formed, called the Proprietors of the Kennebec Purchase, although they became more commonly known by the name of the Plymouth Company.¹ It is not necessary here to disentangle the claims and law suits in which this company was involved. In 1758 the proprietors agreed that the Plymouth tract on the east side of the Kennebec should extend from the north line of the present town of Woolwich, which would be the southern boundary of the Plymouth Patent, to Carratunk Falls on the upper Kennebec and all the land fifteen miles distant from any part of the river.² Therefore, the Kennebec Purchase, or Patent, extended from Merrymeeting Bay to Norridgewock and was about thirty-one miles in width, with the Kennebec as the center.

1. Robert H. Gardiner, "The Kennebec Purchase," *Collections of the Maine Historical Society*, 1st Series, Vol. II, Portland, 1847, p. 276.

2. *Ibid.*

Beginning in 1760 the Kennebec Purchase proprietors voted to lay out the vacant lands on each side of the Kennebec in three tiers; in the first tier the lots were fifty rods wide by a mile in depth; every two lots were reserved for settlers and the third lot marked P for the proprietors. The second tier was reserved to the proprietors and the third tier for the settlers.³

In May 1763 the proprietors advertised in papers stating that they would survey three townships of land on each side of the Kennebec River in lots of two hundred acres each, and would grant one lot to each family settling thereon.⁴ They also offered mill privileges and larger grants to those who would erect mills. At various periods the company sent land agents around to determine whether the settlers had complied with the conditions, and to collect payment or to make out titles upon receiving a small fee.

The land passed into the possession of certain proprietors, most of them wealthy non-residents. Large tracts of land were granted to individuals provided they would induce settlers to acquire it. The Bostonian, James Bowdoin, was granted some three hundred thousand acres requiring him to settle only four families on four hundred acre lots, leaving him nearly half the grant to hold for appreciation.⁵ One of these grants by the Kennebec Proprietors was made to James Bowdoin on the twelfth of December 1770; this tract of land lay on the east side of the Kennebec River and extended from a line beginning about two miles above the north line of Winslow.

At the westerly end of the northerly line of lot marked M-2 from thence running on said northerly line an east south east course fifteen miles, from thence running northerly one mile and 292 poles (exclusive of a road) which meets the easterly end of the south line of lot marked K-1, from thence running on the south line on a west north-west course on the Kennebec river, from thence to run down said river to the first mentioned bounds, it being a tract of land one mile and 292 poles wide and fifteen miles long being lots marked L-1 and L-2, first range lots as delineated on proprietor's plan made by John McKechnie, surveyor, dated November 7, 1769 . . . saving and reserving out of the before described tract of land twenty-two lots of land to be by this property disposed to settlers, each lot containing about two hundred acres, amounting whole to about 4,400 acres and each lot being colored yellow on aforesaid plan . . .⁶

Both of these range lots L-1 and L-2 contained a portion of the town of Unity representing about seven thousand two hundred acres, or about one-third of the land in this town. Following James Bowdoin's death, these lots were inherited by his son, James Bowdoin, and his daughter, Lady Elizabeth Temple, the wife of Sir John Temple. From these proprietors or through their business agents, the early settlers

3. *Ibid.*, p. 284.

4. *Ibid.*, p. 285.

5. Clifford K. Shipton, "The New England Frontier," *The New England Quarterly*, Vol. X (1937), p. 34.

6. Lincoln County Grants, Vol. I, pp. 68-70, Registry of Deeds, Augusta, Maine.

purchased their farms. Other proprietors who possessed range lots were Edward Goodwin, John Harris of Charlestown and Thomas Stone of Southboro, who were given grants at the same time that Bowdoin received his.⁷

At the outbreak of the Revolutionary War the pioneer advance into the newly opened lands was practically halted. Many of the Tory element were forced to leave their lands, while the patriots joined the army. There was also a fear of Indian attacks, and thus settlers on the frontiers returned to more thickly settled places where a fort afforded protection. Lands ceased to be surveyed or to be for sale, and many settlements or clearances on the frontier reverted to the wilds.

Previously it has been pointed out that when once the District of Maine became safe for settlement, a steady throng of people from the populated areas poured into the uncleared land. Few of them were able, or few tried as yet to gain title to the land which they took over. Titles were not always easy to obtain because of the reluctance of the proprietor to sell, or frequently of the great distance between the log cabin home and the proprietor's office. Settlers in many instances moved onto land to which they had no right or claim. They resented the land monopoly as well as speculation of the proprietors. The only redress of the farmer-pioneer was to steal the timber of the absentees.⁸ Thus it appears, the early settler, too, had ideas of increasing his wealth at the expense of others and had little concern about trespassing on property. An excellent example of this is shown in the letter written by James Bowdoin on the twenty-seventh of November 1772 to his land agent, John McKechnie of Winslow. Bowdoin wrote with a sense of just irritation:

Sir, we have been informed that the mast cutters and lumberers are gone, or are going up the Sebacook in large parties to cut masts and other timber within said Kennebec Purchase. We desire you to forbid this cutting said Purchase and let them know that if they attempt it, they depend on being persecuted. If they proceed notwithstanding, we pray you to get of best information you can get where they cut, who they are, and of ye number and size of trees cut, also ye names of such as can be witnesses of said trespass and all in particular a manner that there may be no difficulty in bringing action . . . distinguish whether (they) be committed or lots reserved for settlers. . . this you will be able to do as ye have surveyed our particular tracts and have marked all those lots within them. . .⁹

It is interesting to trace the general path or pattern of migration of frontier movement from colonial days. The earliest settlements in the District of Maine were concentrated along the coast at the beginning

7. Edward Goodwin was granted the large Range lots K-1, and K-2, which later were broken up. William and Benjamin Goodwin, Thomas Stone, and Abijah Weld became the proprietors of K 1. Range lot M 1 was divided between P. Nelson and William Vassal; and M-2 belonged to Jeffries and Gershom Flagg.

8. Shipton, "The New England Frontier," p. 34.

9. Letter from James Bowdoin of Boston to John McKechnie, of Winslow, November 27, 1772, Massachusetts Historical Society, Boston, Massachusetts.

of the eighteenth century from Kittery to Falmouth. By the middle of the century there were small settlements at the mouth of the Kennebec at Pownalborough, Georgetown and Brunswick. A few settlers pushed inland up the Kennebec. While one spearhead of settlement pushed up the Kennebec, another was progressing gradually inland from Falmouth around Gorham and adjoining towns. Later, following the Revolutionary War, these two spearheads converged. Settlement from the vicinity of Gorham advanced eastward and settled towns like Readfield and Monmouth. Settlers from the lower Kennebec valley continued following the river and settled towns like Gardiner, and Hallowell, Vassalboro and China. The movements of the pioneers split at Winslow, the junction of the Kennebec and Sebecicook, dividing into two other spearheads; one traveled up the Kennebec and founded such places as Skowhegan, New Sharon, and Norridgewock; the other half continued up the Sebecicook, settling towns like Clinton and Pittsfield. At Burnham the settlers struck a horseback which runs parallel generally with a stream flowing from Winnecook Lake (Unity Pond) to the Sebecicook. Instead of continuing up the Sebecicook, the settlers beginning with Carter and Chase followed this "horseback," or traveling by water, came upon the so-called Twenty-five Mile Pond and commenced their settlements on the shore of this body of water. "People travel through this to Penobscot very often. It is even now a thoroughfare," wrote the traveling missionary Coffin.¹⁰ Pittsfield was not settled until Unity was well along in settlement.

The majority of the settlers of Unity originated from towns in the southwestern part of the State. Gorham, Standish, Durham, and Limington furnished a large quota. It might be said that many of our towns have their parent towns. The new settlements springing up drew upon certain communities more than others. James Truslow Adams wrote that migration was one of the characteristics of New England expansion, and was "not of individuals, but of churches and towns or at least of small neighborhood groups."¹¹ Unity was not different in this respect. The steps of settlement developed roughly in the following manner; first, the proprietor acquired the land by purchase or grant; second, the proprietor surveyed and divided his tract into land for settlement and speculation; third, the proprietor advertised his land; fourth, an agent of the proprietor circulated around a particular town and induced settlement; fifth, a group of men and their families talked the matter over among themselves; sixth, they made an agreement with the land agent and recorded a claim; seventh, the individuals set forth from their locale and established their claim by making a clearing and building a cabin; eighth,

10. Reverend Paul Coffin, "Missionary Tour of Maine, 1796" *Collections of the Maine Historical Society*. Portland, 1856, 1st Series, Vol. IV, p. 352.

11. Adams, *Founding of New England*, p. 9.

after the first season he returned to his home and related his opinion of the opportunities to other settlers; ninth, another settler made arrangements for buying a good lot; tenth, the original settler either picked out a bride, or took his family and established a home in the wilderness. These may be regarded as first stages of the development of a town such as Unity.

In 1774 two of these enterprising men traveled along the Sebasticook and followed one of its branches to the outlet of a picturesque lake, which was then called Twenty-five Mile Pond. These men whose names were Thaddeus Carter and David Ware were the first of a steady flow of settlers.¹² Both men had previously lived in Winslow, but dissatisfied with the prospects there sought out a place where they might reap the benefits of an uncleared land. Thaddeus Carter was in his thirtieth year of age. He was born in Concord, Massachusetts, the fourteenth child in a family of sixteen. About 1767 an elder brother, Joseph Carter, settled in Winslow, and it is probable that the two brothers moved there together.¹³ Joseph remained in Winslow for a number of years, but moved to Unity before 1800. Very little is known about the life and family of Thaddeus Carter. Only a few references throw some light upon Carter's personality. In a letter dated January 2, 1848, written by Ichabod Jones (a Carter relative) to relatives in Unity concerning a bit of trouble between him and a brother, Isaac Watts Jones, he stated, ". . . I love my friends, but I cannot say I very much admire the Thad Carter oddities (Sic) and peculiarities of some of them."¹⁴ And in another letter written from Columbus, Ohio, March 19, 1854, from Amasa Jones (another Carter relative) concerning Isaac Jones mentioned above . . . "pray, how is Uncle Watts getting along; is he the same fidgety, ill contented lonely creature, or has he been a different man since his return?"¹⁵ Evidently Thaddeus Carter was a man of difficult dis-

12. James R. Tabor, *History of the Town of Unity*, Augusta 1916, p.

13. See also, Edmund Murch, *A Brief History of the Town of Unity*, Belfast, 1893, p. 3. An unsigned article about Unity appeared April 24, 1879 in the *Belfast Progressive Age*. The author was probably Edmund Murch. Much of the information was received from Josiah Murch, then almost ninety. This article said that the first settlers were Joseph Carter and a Mr. Ware, who built a cabin near the outlet of Unity Pond about the year 1765. Carter and Ware moved to Winslow at the outbreak of war in 1775. "Mrs. Carter on her arrival at Fort Halifax looked for the first time in twelve years upon the face of any of her own sex." This writing indicates that Carter perhaps came here as early as 1765.

13. Lincoln County Grants. In June 1768 Joseph Carter of Kennebec was granted 250 acres of land "upon condition that said Carter build a house . . . and bring to fit tillage five acres of land . . . etc. It also seems possible that Thaddeus and Joseph Carter might have established residence in Winslow, but cut timber in the region about Unity from 1765 to 1775.

14. Letter from Ichabod Jones of Columbus, Ohio, to Mrs. Ruth Mussey of Unity, January 2, 1848, S. S. Berry Collection, Redlands, California.

15. Letter from Amasa Jones of Columbus, Ohio, to Ellen Mussey of Unity, March 19, 1854, Berry Collection.

position and unpredictable habits. In all probability he was a man of strong will and set ways. He seemed to shun society and prefer the life of a hunter and pioneer; undoubtedly moody and often times irritable.

Of David Ware, there is even less evidence. He cleared land with Carter and built a cabin near the outlet of the pond and on Sandy Stream. When the rigors of winter came, they returned to Winslow. In the following spring Carter returned with a man by the name of Philbrook, perhaps Jonathan Philbrook, a lumberman of Clinton.¹⁶ Is this also conclusive proof that Carter was a man difficult to get along with and that he and Ware did not "hitch horses"?

Upon his next return to Winslow, Carter joined the rebels and fought throughout the Revolutionary War.

During the war years the infant settlement was abandoned. There is one story which is worth telling that occurred here while everything reverted to its natural state. In June 1779 the British forces occupied the coastal town of Bagaduce (Castine) from which place they could prey upon American shipping. In an effort to oust them, the Americans sent a force of ships and men under General Lovell to besiege the place. The colonials were almost successful in capturing the poorly fortified town, but the American naval forces delayed giving assistance in destroying two British sloops. In the meantime four British warships appeared and attacked the larger American forces. The Americans seized with panic, ran their ships aground, or burned them, and departed pell mell into the Maine woods. There were about one thousand eight hundred American militia men who were left to get home the best way they could. One of the officers was Paul Revere. Revere and a number of men proceeded up the Penobscot about twenty miles to Grant's Mills. On the fifteenth of August 1779, Revere with two officers and eight men made a camp in the woods. The next morning he started across country to the Kennebec.¹⁷ Revere kept a diary which goes as follows:

16th. Next morning I sett off with a party and came thro the wood to Kennebec river.

19th. I got to Fort Western where I found most of my officers and men. . .¹⁸

Some of these fleeing soldiers of the Penobscot Expedition trudging through heavily forested area between the Penobscot and Kennebec Rivers came upon the abandoned cabin which Carter and Ware had made five years previously. Immediately the weary soldiers tore the

16. Taber, *History of Unity*, p. 13.

17. Joseph Williamson, "The Conduct of Paul Revere in Penobscot Expedition," *Collections and Proceedings of the Maine Historical Society*, Second Series, Vol. III, Portland, 1892, pp. 379-392.

18. Esther Forbes, *Paul Revere and the World He Lived In*, Boston, 1945, p. 358.

dwelling down in order to construct a raft to facilitate their travel.¹⁹ How interesting it would be to know whether Paul Revere was one of the men. The famous rider must have passed through the limits of the town or very near to it, as this region lay in the direct route from the Penobscot. The fact that a group of soldiers of this ill-fated expedition did pass through the town leads one to think that many of them followed this general route. The brief history of Unity written by Edmund Murch relates an incident which happened in Clinton. Thomas Fowler, who later became one of Unity's first settlers, a boy of sixteen at the time of the Bagaduce expedition, was helping cut hay on the banks of the Sebasticook, when a few of these leaderless men came out of the woods into the meadow. Young Thomas thinking that the Indians were upon him fled on the run to the settlement and reported that the Indians were coming. They had captured his father, he cried. Within a few minutes, however, his father, Bartholomew Fowler, arrived "leading the most forlorn looking set of men he ever saw and succeeded in quieting what almost proved a panic."²⁰

The end of the struggle for independence in 1781 was cause to rejoice for the sturdy yeomanry of Massachusetts, New Hampshire, and the District of Maine. The frontier was once again safe for habitation, and many a soldier released from fighting could now take up the struggle with the wilderness. As early as 1801 the Massachusetts General Court passed a resolve offering land to the veteran soldier for his services.²¹ During the remainder of the century there would be a constant wave of settlement pushing the frontier back, until it would ultimately disappear.

Before either Thaddeus Carter or Ware returned to the place of their former labors, to view the ruin wrought by the soldiers and by nature, another settler became the first permanent founder of the town. One early October day in the year 1783, when the autumn appeared resplendent in colors of crimson and gold, and lofty pines cast long shadows over the dark blue of the lake, a boat containing two teen-age lads, and a younger lad of eight years, four young girls, the oldest about thirteen, and three adults, landed on the southwest shore of the pond, where the Pond Cemetery is located today. This was the family of Stephen and Hannah Chase of Durham, Maine. Among the group was the seventy year old Mrs. Curtis who

19. Murch, *Brief History of Unity*, p. 4. Also see *Progressive Age*, April 24, 1879, Belfast, "After the defeat at Bagaduce a Mr. (Ebenezer) Murch and a Mr. Whitney . . . through the wilderness pulled down the log cabin of Mr. Ware in order to build a raft to cross the outlet."

20. Murch, *Brief History of Unity*, p. 4.

21. *Public Documents, Maine 1893, Vol. I*, "Names of the Soldiers of American Revolution," compiled by Charles J. House, p. 5.

was Mrs. Chase's mother.²² Stephen Chase had previously built the year before (1782) a house of logs overlooking Unity Pond.²³ This was on a part of the "horseback" located a few rods beyond the lower end of the Pond cemetery, a spot which in 1948 was completely swept away by the action of a bulldozer gouging out the gravel hillside for the foundations for a modern road.

Stephen Chase was born in Swansea, Massachusetts in the year 1740 and moved to Maine, where he was married in 1760 to Hannah Blethen of Georgetown.²⁴ He next appeared in Durham, Maine (then Royalsborough) where in 1770 he purchased a farm.²⁵ At Durham, Chase was a leading citizen for he was elected to serve on a committee to choose a site for a meeting house and cemetery. He remained in Durham about ten years, then his restless spirit caused him to move elsewhere, and in the year 1783 made his final settlement in Twenty-five Mile Pond Plantation. Hence, he became a pioneer settler of two Maine communities. Full testimony that Chase was a first settler in Unity is provided in the journal of the Reverend Paul Coffin, an itinerant Congregational preacher of Buxton. In 1796 he made a missionary journey to the settlements east of the Kennebec and early in August of that year visited Stephen Chase. Coffin wrote in his diary, "Stephen Chase is a first and wealthy settler here . . . a kind of Quaker teacher."²⁶ Coffin's account of his visit is not flattering to Chase, but we must not be hasty in accepting the critical comments of this ardent Congregationalist. Coffin was often quite blunt and prejudiced against any person not of his denomination. He called "Father Chase" a "cidevant Quaker and now

22. Among the Chase household was Mrs. Chase's mother, a lady of four score and four (1796). This was Mrs. Hannah Curtis, the widow of John Blethen of Georgetown. Coffin wrote that she did a maid's stint, and "never employed a physician." Thus the Chases inherit their longevity also from her.

23. Chase, *Twice Told Tales*, p. xiv. It is not improbable that he had already selected a site for his cabin and may have built part of it before he had brought his family here. This may account for his brief stay in Vassalboro, where a Friends' Church was established and where his eldest daughter married.

24. See *Republican Journal*, July 1845 which contains her obituary. The life of Hannah Chase is remarkable, if only for its length. She was the mother of ten children, all of whom lived to maturity. Unity was her home for another sixty-three years for Hannah's life spanned one hundred and six years. She was born in the town of Swansea, Massachusetts, six years before the first siege of Louisburg and died during the administration of President Polk. On her hundredth birthday her descendants paid homage to an old, shriveled up, tiny woman. Feeble and going blind on the day of her birthday she spoke to each of her descendants and called them by name. Yet she lingered in life until June, 1845. At her death she was mourned by seven children, sixty-six grandchildren, one hundred and sixty great grandchildren, and twelve of the fifth generation; and one hundred and thirty persons walked in her funeral train.

25. Everett S. Stackpole, *History of Durham, Maine*, Lewiston, 1899, pp. 42, 77.

26. Coffin, "Missionary Tour, 1796," p. 318.

an exhorter of no sect."²⁷ Stephen Chase considered himself as a religious leader in the small settlement. When more settlers came, Chase held meetings and frequently spoke to the people.²⁸ He was noted for his quaint and whimsical sayings. Coffin's diary shows that Chase preached and baptized much to the consternation of Coffin. Coffin recorded in his diary concerning both Chase and a Baptist preacher, John Whitney, "The deceit of him and Chase at baptizing was amazing." Coffin accused Chase of deceit; "Chase, the Quaker acted deceitfully in not telling the people of my lectures. . . The people were angry with Chase for secreting more than publishing my presence and lectures, for some lost the opportunity of hearing me by his guile."²⁹ Here is the way Coffin described his relations with Chase:

Yesterday before lecture, Chase came to me and was almost raptured at my knowledge in the grace of the spirit, and supposing my union with him in doctrine, called on me before the assembly, to own or reject his notions. I answered with caution and tied his spirit to the word. This answer and my sermon on 'the quick and powerful word of God' cost me his esteem and prevented his glory among the people which he seemed to hope he should make me the occasion of promoting, by concurring with him. O, how I sank from high esteem to nothing in the space of two hours! O, that all new settlements could fully know and feel the damage which these two good men have done in this place.³⁰

Note that Coffin referred to Chase and Whitney as "good" men. This points clearly that the chief difference between them was on religious matters, and "Father" Chase was as sincere in his convictions as Coffin. It also seems that Chase had a strong desire to act as "squire" of the community and the leader in town affairs; consequently, he had no taste for an outsider like Coffin disturbing community affairs under his jurisdiction.

The next year Coffin again visited Stephen Chase, but this visit was cut short because Chase desired to engage him in religious argument, which Coffin wished to avoid. "Father Chase talked so much of sacred writ, and so mixed hetergeneous (sic) matters that I left him after dinner."³¹ The observant preacher was impressed by Chase's beautiful upland and intervale farm. "His farm is at the southwest end. The prospect is admirably good. From his seat to a point one-half mile off on the west side of the house the walk is nearly equal to Boston Common."³²

The second settler was probably John Mitchell. If Taber's history is correct, Mitchell arrived from Machias the same year as Chase. Taber wrote, "The first mill of which I find any record was built by

27. Coffin, "Missionary Tour, 1796," p. 351.

28. Chase, *Twice Told Tales*, p. xvi.

29. Coffin, "Missionary Tour, 1796," p. 320.

30. *Ibid.*, p. 319.

31. Coffin, "Missionary Tour, 1796," p. 351.

32. *Ibid.*

John Mitchell in 1782. . ."³³ John Mitchell was born in North Yarmouth in 1738, a grandson of Jacob Mitchell, one of the early settlers of that town. John Mitchell was a man of integrity and sterling qualities, representing the best in New England character.³⁴ Again Paul Coffin provided a glimpse of an early settler in Unity³⁵ referring to Mitchell as a "steady" man, indicating one who paid attention to business and labored diligently to improve his property. By 1796 he had already cleared a hundred acres, which represented long hours of hard work for the few years of settlement. In that year he had raised one hundred and twenty bushels of corn, a bountiful harvest for those times. His farm was situated on the east side of the pond, which Coffin called a "pleasant place."³⁶ This farm was passed down to his son, Isaac Mitchell. Later the property passed into the Bither family, who owned it for many years. Even today the stone walls which John and Isaac Mitchell made, as they wrested the land from total wilderness, may be seen. Isaac built a dam and saw mill on the Bither Brook (then called Mitchell Stream) situated a stone's throw from the large house he erected for his wife and eleven children.

Between 1782 and 1790 settlers moved in slowly. By the latter date there was a total of one hundred and nineteen persons in Unity.³⁷ Thirty of them were listed as heads of families, three males over sixteen years old, and twenty-seven of ages ranging from babyhood to sixteen. Fifty-nine or about half were women. Twenty-five Mile Pond Plantation then included part of the area now representing the town of Burnham, thus many of the families lived on the opposite side of the pond and are more closely associated with the settlement of that place.

33. Taber, *History of Unity*, p. 25. Taber had access to the Hayden field notes which were not accessible to the author.

34. John Mitchell removed from Machias to which place he had moved from North Yarmouth about 1765. In Machias he had been one of its leading citizens, which brings us to another story about Mitchell and his generous and excellent character. In 1775, the schooner *Margaretta*, was sent to Machias to convoy two sloops, loaded with lumber, owned by Ichabod Jones, a Tory. As hostilities had just broken out, there was strong anti-loyalist feeling among the Machias patriots. A number of citizens of Machias, John Mitchell among them, planned to seize the *Margaretta*. The schooner was dramatically captured with the help of Jeremiah O'Brien, who received the lion's share of the applause for the daring feat. Paul Coffin wrote in his diary concerning John Mitchell's part in the affair that, "He was a chief leader of those men at Machias who took a privateer schooner of the British. . . He was also the means of raising his neighbor (Benjamin) Foster to the office of colonel in the army and O'Brien to that of a captain of a privateer." (For full detail of the event read George W. Drisco, *Narrative of the Town of Machias*, Machias, 1904, pp. 72, 73. For Mitchell's story see Coffin p. 351.)

35. Coffin, "Missionary Tour, 1797," p. 351.

36. *Ibid.*

37. *First Census of the United States, 1790*, "Heads of Families, Maine," Washington, D. C. 1908, pp. 9, 47. See list of towns under Lincoln County, and families listed in *Twenty-five Mile Pond Settlement*.

About 1785 Lemuel and Benjamin Bartlett, brothers from Plymouth, Massachusetts, moved to Unity.³⁸ All their possessions between them comprised an ox chain and an axe.³⁹ Within a few years the brothers were so well established, that they sent for their father and mother. In 1792 Joseph Bartlett, his wife Lydia and two daughters came in a packet to Hampden, where they were met by Lemuel with horses. Lydia, a little girl of four, rode on a pillion behind her brother while the others followed carefully observing the blazed trail as they traveled. When they reached Unity, father and mother Bartlett entered the cabin and saw before the hearth a baby granddaughter lying in a hand-hewn log cradle.⁴⁰

When Joseph arrived in Unity, his son, Lemuel, had taken up already a sizeable tract of land on the west bank of Sandy Stream. His house stood at the junction of the so-called Penobscot Post road; one road leading to Hampden, while the other went to Thorndike. His farm included all the land within the triangle between the roads leading to the Unity station and the road to Troy, as well as on the opposite side of the road comprising the land of Charles Mussey and the Portland Packing Company. Although most settlers were unable to receive titles to their lands, Lemuel Bartlett bought of the proprietors, William and Benjamin Goodwin and John Harris, in 1797 the tract described previously comprising one hundred and forty-two acres for the sum of forty-three pounds and three shillings.⁴¹ Lemuel Bartlett was a mason by trade as well as a farmer. Because Lemuel was trained as a mason, about 1813, he built the present square brick house located directly across from the Union Church. Bartlett may have also built the other brick house near the railroad station.⁴²

Lemuel and Benjamin Bartlett were regarded as town fathers and participated actively in the management of plantation and town affairs. Both were addressed as *Squire* Bartlett, regarded in those days as a title of respect, and indicating that they were persons of social standing and importance. Lemuel served as selectman in 1803 and 1805, and for the years, 1805, 1808, 1809, and 1811 served as town treasurer. In 1810 he was elected to serve a term at the General

38. Family tradition asserts that Lemuel started for Maine alone, but Benjamin, eager to try his hand in the world, ran away from home and overtook him. Also the "submission to settlers" of 1802 showed that Benjamin possessed land in Unity not later than 1788, while Lemuel's marriage to Hannah Chase proved his presence here as early as 1786.

39. Murch, *History of Unity*, p. 5.

40. Miss Lois A. Varney, (1851-1947) Sketch written as told to her by Jane Bartlett Ayer, supposedly the baby lying in the cradle. Joseph Bartlett had fought in the Revolutionary War and served in the Cherry Valley campaign against the Indians. The original sketch is in the possession of the author.

41. Lincoln County Deeds, Vol. VIII, p. 174.

42. This may have been the house which Joseph Bartlett and family entered when they came in 1792 from Plymouth. Miss Lucy Ayer told me that her grandmother, Jane Bartlett Ayer, was carried into this brick house as a baby.

Court in Boston.⁴³ After 1815 he gradually retired from office holding. Lemuel, who had married a daughter of Stephen Chase, fathered ten children. His wife, Hannah, had joined the Friends' Society much to her husband's disapproval. When the Quaker elder came to call, Lemuel chose to sit in the kitchen, while his wife entertained in the front room.⁴⁴ Lemuel died in 1834 previously dividing his farm between his sons, Stephen and Jefferson.

Benjamin Bartlett purchased land on the east side of Sandy Stream. His house, built in the year 1800, still stands, and is situated directly across from the old Town House. Active in town affairs, he assumed the leadership in promoting the town's incorporation in 1804; he served as moderator frequently in town meetings and served on the board of selectmen for the years 1803, 1811, and 1812. For the years 1803 and 1805 he signed town orders as town treasurer, as well as later becoming one of the surveyors of highway, in 1807, 1809, and 1811.⁴⁵ Also Benjamin became one of the justices of peace, an important office in olden days, in which capacity he performed marriages and certified official documents.

Early in March 1814 Benjamin Bartlett was taken suddenly ill with "*spotted fever*" and died within a few days. His will drawn up on his death bed revealed that he had progressed a long way from the young man with the axe and ox chain in 1785. It is not difficult to imagine the sick man thinking of himself as the country squire, drawing up his will as becoming a man of his dignity and position.

In the name of God, I, Benjamin Bartlett, Esquire, . . . being weak in body, but sound of mind and memory considering the uncertainty of this mortal life and being happily blessed by Almighty God for the same . . . do make and publish this, my last will and testament . . . First, I give and bequeath unto my mother and my wife, Esther, the homestead of three hundred acres . . . and all personal property and furniture in the house, during their life and also my farm in Kingsville to be converted to their use. I do give and bequeath unto my brothers and sisters and their children and her sisters an equal portion of all property that shall be left at their decease. I do also do give and bequeath unto the local Methodist preachers income from my farm laying on the county road that runs through Unity for those that are not provided for elsewhere and will settle on the same and carry it on, which are to be put on by the choice of my wife, and she is authorized to deed the same farm to the Methodist trustees . . . and the boys that are with us, if they remain with my wife till they are out of their time, she shall pay them one hundred and twenty dollars each to be paid in

43. Before he had left home Lemuel probably had received explicit instructions to bring them something from Boston. He did bring several yards of silk from which his daughter, Jane, designed a wedding dress.

44. Papers on the family history of Bartletts and Vickerys, compiled by Mrs. Ethel Vickery Hambleton of Pittsfield, Maine. Her material was received from recollections of her grandfather and grandmother, Nelson and Isabelle Vickery, and from Ann Fogg. This story is also corroborated by Mrs. E. D. Chase of Unity.

45. Unity Town Records Book I, (1802-1828) Town Clerk's Office, Unity.

neat stock if they remain obedient children and also the girls if they remain obedient until they are out of their time. . .⁴⁶

His total estate was appraised at \$3,363.00, an average estate of the times, but more than most for a rural community of such short settlement. Among the household effects were a clock, a desk, another desk with bookcase, numerous chairs and tables, a candlestand, a chest of drawers, six bedsteads, a case with bottles, twelve earthen plates, six pewter plates, one platter, two basins, nine silver teaspoons, a warming pan, a brass kettle, a looking glass, two handirons, two pairs of tongs, five featherbeds, a small library, consisting of one large and one small Bible, three volumes of Massachusetts laws, a "Justice's Assistant," a "Town Officer," and other books. The farm stock consisted of four yoke of oxen, one yoke of three-year olds, one bull, thirteen cows, one mare, three steers, five yearlings, three swine, one horse, one year old colt, thirty sheep and an equal number of lambs, one pair of ox cart wheels, two plows, one harrow, one ox sled, and numerous other farming tools. Such was the property of a prosperous farmer during the first decade of the nineteenth century.

The house was built in 1800 and is the oldest frame house still standing in Unity today according to Miss Lois Varney. The brick house near the station is probably the oldest structure in town, built about 1795.

His wife and mother did not long enjoy their inheritances. Within a month his mother passed away. His widow married Jacob Trueworthy, much to the disapproval of the Bartlett family, who feared that Trueworthy might get possession of this property. However, before the estate was settled, Esther Bartlett Trueworthy died suddenly. Brother Lemuel was named administrator whose task it was of settling up the estate for the many inheriting nieces and nephews.⁴⁷

Between 1785 and 1790 the following heads of families came into town and cleared the forested lands: Matthew Fowler, James Flye, Joseph Mitchell, John Foote, George Whitten, Benjamin Whitney.⁴⁸ Other persons living in Twenty-five Mile Pond Plantation not previously mentioned, lived on the west side of the Pond and are regarded as first settlers of the town of Burnham.⁴⁹

Sometime before 1790, Matthew Fowler made a beginning settlement here, because he is listed in the 1790 census, but it is apparent that he did not make a permanent settlement until later. The sub-

46. Benjamin Bartlett's will recorded in the Probate Office, Augusta, Maine.

47. Following Esther Trueworthy's death the Bartletts lost no time in taking over in order to prevent Jacob Trueworthy getting his hands on what they regarded he had no right. Asa Jones with his family moved into the house, but only for a short time since it was agreed that James Gilkey, who had recently married Eliza Bartlett, should have the homestead. The Gilkeys lived here for the rest of their days. In their old age in order to keep the farm in the family, they deeded it to a son-in-law, Jedediah Varney, who married Jane Gilkey. The Varneys passed it down to their children, George and Miss Lois Varney who owned it until the death of Mrs. George Varney in 1945. Since then it has passed into the hands of a Mr. Alexander.

48. See the Census of 1790 for Maine, p. 47.

49. They were Ephraim Runnels, Caleb Dodge, John Smart, Miller Hinckley, John Burton, and William Douglass. One lone woman, Rachel Brainerd, is given as a head of a family. Probably she was a widow, but where she lived and what became of her is not known.

mission of settlers which gave Matthew claim to fifty acres in 1804 revealed that this land was first taken up by him in 1792.⁵⁰ His first two children were born in Clinton, the third in Unity and the fourth in Clinton, so without doubt he did not remove here permanently until about 1795. Matthew Fowler was born in Halifax, Nova Scotia in 1763 of presumably Puritan Massachusetts ancestry. In 1788 he married Sarah Burton; they resided in Clinton before final removal to Unity. Matthew settled on a hill about a mile from the village on the Albion road, known as "Dog Hill."⁵²

Henry Farwell, another of the very early settlers, was born in Charleston, (No. 4) New Hampshire in 1772 and came with his parents, Josiah and Lydia Farwell, to Winslow about 1788. One record states that Henry Farwell stayed only four months in Winslow, before he removed to Unity.⁵³ Since he was not listed as a resident of Unity in the 1790 census, this writer believes that he did not settle here permanently until a few years later. In 1789, when only seventeen years old, Henry Farwell married Anne Pattee, second of the ten daughters of Ebenezer Pattee.⁵⁴ When Henry and Anne Farwell moved to Unity, they made their home near the Mussey Brook, a few rods west and opposite the Mussey farm now owned by Robert Elwell. After a few years he sold this location to Jacob Trueworthy and moved to the junction of Sandy and Half-Moon Streams, now called Farwell's Mills. He and his father-in-law, Ebenezer Pattee, erected the first saw and grist mill on Sandy Stream.⁵⁵ He was a justice of the peace, but was not prominent in town affairs. He married twice, and became the sire of twenty-one children.

50. Kennebec Purchase Papers, "Submission of Settlers on Plymouth Company Land," — Massachusetts Archives, Vol. IV, pp. 91-92.

52. One day Matthew Fowler set out for the village on foot accompanied by his dog. The dog attacked a sheep belonging to neighbor, Nathaniel Stevens, who happened to be looking on. Without saying anything, Stevens seized his gun and shot the mongrel. Since then it has not been uncommon to hear some one speak of "Dog Hill."

53. Bangor Historical Magazine, Henry Farwell of Unity, Maine, Vol. 5, 1889, p. 36.

54. Vassalboro Vital Records show the intentions of Henry Farwell of Winslow to Anne Pattee of Vassalboro, June 27, 1789.

55. In connection with this saw mill there is an interesting incident worthy of noting here. Some settlers of Montville, who had taken up land on Goosepecker Ridge, were accustomed to have their milling done in Vassalboro. The early settlers it is told carried their corn to either Vassalboro or Winslow depending which place was the nearest to have it ground. These settlers of Montville had no knowledge of Farwell's Grist Mill until one morning they heard the sound of a saw mill far to their north. Whereupon, out of curiosity, a Mr. Thompson and one of his neighbors walked through the woods until they came upon the site of this mill, though it is probably no more than a half a dozen miles from their home. (Murch, *History of Unity*, pp. 9-10) The strange sound which first attracted their attention was the loud, droning noise of the old-fashioned vertical saw. It is said that the vertical saw was so slow and its progress through the log took so long and was so noisy, "that its screaming could be heard two miles away." Robert G. Albion, *Forest and Sea Power*, Cambridge, 1926, p. 233.

Between the years 1790 and 1800 the population of Twenty-five Mile Pond Plantation more than doubled. Of the four hundred forty-one inhabitants about three hundred lived within the present boundaries of Unity. Under the presidency of George Washington a new prosperity and a new confidence appeared in the United States. More and more people sought the unclaimed lands of Maine for settlement. Soon after 1790 the following names appear: Ebenezer Pattee, Amos Jones, Thomas Fowler, Jonathan B. Ordway, Benjamin and Clement Rackliff, David Vickery, and Nathan Parkhurst. In 1792 Philip Danford and Aaron Kelley appear. Aaron Kelley and his family of three sons and two daughters moved from Boothbay, but previously they had lived in Palermo, or Great Pond Plantation, as that place was known then. Aaron settled on a piece of land situated on an old Indian trail, which led from Augusta to Bangor. He was a squatter in the technical sense, as he had not bargained with the proprietors for sale of land. Kelley cleared his farm, but in his spare time helped build bridges and construct roads through the plantation. For this work he received from the land agents of the Plymouth Company land scrip, which were certificates for his services. The scrip was redeemable later by deeds to the land. Aaron was a poor manager and was never to receive the deeds in his life time, but his scrip was turned over to the proprietors by his son, Samuel Kelley, who in time got the precious documents.⁵⁶

About 1796 Samuel Philbrook, a son of Captain Jonathan Philbrook of Clinton, settled on land adjacent to Thaddeus Carter's land. Two years before, Samuel had married Sarah Carter, one of Joseph's daughters. They lived on the west side of Sandy Stream on the road leading to Burnham. Samuel carried on lumber business, but after the disappearance of good timber, resorted to farming. Sarah Philbrook died in 1799; her gravestone is the oldest in the Pond Cemetery. Samuel remarried not long afterwards. He remained in Unity until his death in 1847. However, the wanderlust was in the blood of his sons, and after 1856 the name disappears from the annals of the town.⁵⁷

In 1793, Nathan Parkhurst, another Revolutionary soldier, removed to Unity from Patrickstown (now Somerville) Maine.⁵⁸ Nathan Parkhurst was born in 1758, in the town of Harvard, Massachusetts. Nathan Parks (often a corrupt spelling for Parkhurst) enlisted from the town of Westfield, Massachusetts in 1780, at the age of twenty-two. Without doubt it was Nathan Parkhurst who served

56. James B. Kelley, "Kelley Family History," a typewritten account of Aaron Kelley's family sent to the author.

57. Ralph Palmer, "Rufus Philbrook, Trapper," *The New England Quarterly*, Vol. XXII, December 1949.

58. James R. Taber, "Notebook." This book written in Mr. Taber's handwriting contains items of Unity families. It is in the possession of the author.

with a regiment stationed at Fort Ticonderoga.⁵⁹ After his war career, Nathan moved to Pownalborough, Maine, and was a resident of Patrickstown in 1786 when he married Martha Patrick. She died within a few years and Nathan then of Palermo married in 1791, Sarah Bradstreet, a daughter of "Sir" John Bradstreet of Palermo. About 1793 they settled in Unity on the main thoroughfare between Augusta and Bangor about two miles from Unity village. In 1797, Nathan received from part of the Bowdoin tract, divisional lot number five, being part of the large check lots L-1.⁶⁰ This was a small acreage of twenty-one acres, to which he later added divisional lots numbered thirty-four, and thirty-six from the property of Lady Elizabeth Temple of Boston. These three lots totaled three hundred and ninety-one acres, making Parkhurst one of the largest land owners in the town.⁶¹

Nathan Parkhurst carried on as a farmer and blacksmith, but also operated a saw mill.⁶² Evidently before his death he had presented two of his sons with farms, since he left his son, Thomas, only a pair of small cartwheels, and his son, Nathan, one cow. His son, Hale, inherited the family homestead of one hundred and twenty-three acres with stock.

David Vickery came from Gorham, Maine, and settled in Unity according to family tradition in 1794, when David, Junior, was fourteen years old.⁶³ David was born about 1734 in Truro, Massachusetts, and descended from a seafaring family, who were proprietors of Truro.⁶⁴ His grandfather was a lay minister of Chatham whose ministerial career was abruptly ended when he drowned in 1702. His father followed the sea like his forefathers and was a captain of a ship out of Boston in the Virginia trade, but he, too, lost his life probably in a shipwreck about 1745. Soon after this, his wife and family appear in Cape Elizabeth, where his sons continued to seek a living from the sea. When the British burned Falmouth many persons, including the Vickerys, moved out of danger to Gorham. In 1775 he enlisted as a private and fought throughout the war. During the severe winter of 1777 Vickery managed to survive Valley Forge and fought at Monmouth in the same year.⁶⁵ David's Revolutionary War record states his occupation as seaman, but David recognizing the value of the land then opening up in the interior of Maine, turned pioneer and took up farming. In June 1790, David, now of

59. *Massachusetts Soldiers and Sailors of the Revolutionary War*, a compilation from the Archives prepared and published by the Secretary of the Commonwealth, Boston, 1897. Vol. XI, p. 928.

60. *Kennebec Grants*, Vol. II, p. 89.

61. Map of towns of Waldo County, being Ranges L-1 and L-2 in the town of Unity, p. 24. Registry of Deeds Office, Belfast, Maine.

62. See Nathan Parkhurst's will, Probate Office, Augusta, Maine.

63. Letter from Mrs. Thomas L. Fisher to author, March, 1933.

64. Letter from Mrs. Thomas L. Fisher, Jamaica Plain, Massachusetts, to author, March, 1933.

65. Letter from A. D. Hiller, Veteran's Administration, to author, May 16, 1940.

Gorham, was one of a number of men listed in an order issued by the selectmen warning them out of town unless these men purchased real estate. It was the custom in those days when new people came into a community to warn them out of town, unless they purchased property, or were reputed to be persons of means.⁶⁶ David seems to have temporarily moved to Standish.⁶⁷ The 1790 census, however, continues to list David Vickery's name from the town of Gorham.⁶⁸

In 1794 David Vickery had established his family in Unity. David Vickery was already a man of advanced years, suffering from the wounds received in service against the British. In his old age, he was forced to walk with two canes. In 1818 he applied for a pension which he enjoyed for the remaining five years of life. His pension amounted to ninety-six dollars a year; this sum was usually paid in supplies at Vose's Store in Augusta.⁶⁹

The Vickerys were Congregationalists; one day in mid summer of 1805 Jotham Sewall, a Congregational minister, called at Vickery's. As was usual the neighbors were informed that the circuit rider was here and were invited for an afternoon service. Sewall accepted the invitation to remain over night at the Vickery place, but was not at all pleased with the neglect of religion that he found there. He expressed in his diary, "Lodged at Mr. Vickery's, think it was not in vain to pray in the family in the evening. Felt grieved that the duty of family prayer should be neglected as I have found it had been in this family. O, that God would stir hope up to the duty to whom it belongs." Either the head of the household was aware of the displeasure of the good minister, or the preacher hinted vehemently in his prayers about the sad condition, because the next day morning prayers were observed. Sewall concluded in his remarks, "Not altogether in vain to pray this morning. . ."⁷⁰

The younger David Vickery married in 1805 Lydia Bartlett, the young lady who arrived on a pillion in 1792. As his land titles were not yet confirmed, David made arrangements in 1809 with James Bowdoin, to purchase one hundred and forty-four acres of land. David bought the whole of divisional lot number forty-two, which was adjacent to Nathan Parkhurst's farm.⁷¹ In 1817 David built a story and a half house with ell and two barns.

66. Josiah Pierce, *History of Gorham, Maine*, Portland, 1862, p. 149.

67. Taber, *History of Unity*, p. 8.

68. United States Census of 1790, Maine, p. 19.

69. Vickery papers compiled by Mrs. Ethel Hambleton of Pittsfield, Maine.

70. Jotham Sewall Diary, July 19 and 20, 1805. The Sewall Diary and papers are in the Maine Historical Society, Portland, Maine.

71. Kennebec Deeds, Vol. XX, p. 88. The farm was subsequently owned by Nelson Vickery, John Vickery, Stephen Rand, Edwin Rand, and now Mr. Carlyle.

Another arrival of the seventeen nineties was the Murch family. In 1794 Simeon Murch came from Gorham accompanied by his wife and two infant children. A description by his grandson provides a picturesque account of the difficulties of overland travel in those days: "A strong bed tick was fixed astride the horse's back, and the furniture was packed on each side. The load was completed by putting father, then one year and a half old and an older sister on the other side to balance. Thus, they moved from Gorham to what is now Unity; grandfather walking on one side of the horse and grandmother on the other."⁷² The description given in Murch's *History* is quite similar except that Simeon and his wife rode horseback holding the children in front of them on the saddle. The furniture mentioned consisted of a feather bed, a footwheel and some dishes and clothing.⁷³

The previous year Simeon cleared a small opening in the woods and built a log house, so that when his family arrived they would enjoy the comforts of a frontier home. This procedure was not an unusual one. In 1809 Simeon bought from the Bowdoin estate divisional lot number forty-one containing slightly more than ninety acres.⁷⁴ His son, Josiah Murch, took over the farm and built a brick house about 1820.⁷⁵

Robert Jackson who purchased in 1794⁷⁶ a part of check lot number five on the large lot L 2, containing forty-seven acres, was probably born in New Hampshire. His first recorded history begins with his marriage to Olive Farnham in 1774 in New Market, New Hampshire. Robert Jackson next appeared in Little Ossipee (Limington) where he was living in 1790. The Jacksons had a large family of thirteen children. Robert is not listed in the Unity census of 1800, thus it is highly probable that, though he may have made a clearing as early as 1795, he did not remove his family to Unity until after 1800. The Jackson family arrived here with their sole possessions loaded in an ox cart. Jackson's house and farm were located nearly opposite the old red school house on Quaker Hill. Jackson died in 1809, but the farm was carried on by his son, Peter G. Jackson. No one with the Jackson name has lived in Unity for eighty years; the last of the name, Hale Jackson, moved to Illinois in 1867.

Among the other early settlers was Ebenezer Pattee, sometimes

72. Taber, *History of Unity*, p. 11. Account written by Reuben Murch to Mr. Taber.

73. Murch, *History of Unity*, p. 5.

74. Kennebec Deeds, Vol. XX, p. 90.

75. The story was told that Simeon wished to provide each of his sons with a substantial brick abode; the parent helped Josiah build one, then Ephraim constructed his, but Simeon did not live long enough to help a younger son, Richard, erect his brick house. Later Simeon bought one hundred and eighteen acres from the Bowdoin property being part of lot numbered ten on the survey made by Charles Hayden in 1809. See *Maps of Waldo County Towns, Ranges L 1 and L 2, Registry of Deeds, Belfast, Maine*, p. 24.

76. Kennebec Purchase Papers. "Submission to Settlers." Vol. IV, pp. 119-120.

spelled *Petty* in the old records, because the old timers frequently pronounced it that way. Ebenezer Pattee was born in Georgetown in the year 1740. According to an old deed he was styled, mariner, thus like many a New Englander he made his living, partly, at least, from the sea. In 1757 Pattee was one of a company of Georgetown militia raised to protect the frontier against Indian depredations. Before the commencement of the Revolutionary War, he moved his family to Vassalboro, where in 1773 he purchased a farm of one hundred acres.⁷⁷ In 1775 Pattee served as a lieutenant in the local Vassalboro militia whose purpose was to guard the frontier against the Indians.⁷⁸ For the next eighteen years he lived in Vassalboro, but in the spring of 1792 Pattee sold his property there for one hundred and eighty-six pounds.⁷⁹ By that date two of his married daughters were already living in Unity. This fact may have induced the middle-aged Ebenezer to move here in his declining years.

Pattee's farm was located at the junction of the Sandy and Half-Moon Streams, which today is called Farwell's Mills. Pattee was undoubtedly the first to erect any mills on the stream at this location. The Pattees had ten daughters and one son, Ebenezer, Junior, who was born after the fifth daughter, and was considered a rather odd "duck." Some of the townspeople were accustomed to repeat, "Hi diddle, diddle, the fool in the middle." But Ebenezer, Jr., was not as dull as supposed. One time when young Eben was in Belfast, where he had helped his father deliver some produce, a group of Belfast boys recognized Eben and knowing his eccentricities thought that they would have a little sport. One bright lad addressed Eben, "Say, Eben, did you know the devil was dead?" But Eben looking the fellow straight in the eye and taking a penny from his pocket, said in a most sympathetic voice, "Here's a penny for a poor, fatherless child."⁸⁰

In 1807 Pattee's wife died. By this time all of his daughters were married. Most of them married Unity farmers; however, Elizabeth married the Reverend Daniel Lovejoy of Albion. Ebenezer Pattee thus became the grandfather of Elijah Parish Lovejoy, the famous Abolitionist. About 1815, nearing his eightieth birthday, Ebenezer married the widow Sarah Jordan Rackliff, approximately the same age. As the old couple were too old to perform the ordinary household tasks, Amos Jones offered them the hospitality of his home.⁸¹ Ebenezer died in 1825, but Sarah lived another fourteen years passing

77. Lincoln County Deeds, Vol. II, pp. 314-315.

78. Letter from Joseph Buckminster to William Williamson, March 1821 from Vassalboro, "In January 1775 Dennis Getchell at a public town meeting was chosen captain of said town for the emergency times; Ebenezer Pattee, first lieutenant." Williamson manuscripts, Maine Historical Society, Portland, Maine.

79. Lincoln County Deeds, Vol. III, pp. 487-488.

80. Anecdote told to the author by Mr. S. Stillman Berry.

81. Taber, notebook, possession of the author.

away at the age of ninety-seven. A field stone with the initials S. P. marks her grave in the Friends' yard on Quaker Hill.

Amos Jones was another of the first settlers making his residence here about 1792. Amos was born in Lunenburg, Massachusetts, in 1761. When he was sixteen, he enlisted as a soldier in the war for independence. After his discharge in the fall of 1781, he made his way to Maine. Jones came to Winslow where his uncles, Joseph and Thaddeus Carter, were living. Perhaps Amos accompanied his uncle Thaddeus to Maine as Thaddeus Carter, too, had served in the war. Certainly Amos was in Winslow before 1784, because in that year he married Mary Pattee, the eldest daughter of Ebenezer Pattee.⁸²

In 1809 Amos Jones received a deed to ninety-two acres of land, which was part of fifteen mile Lot, L 2, divisional lot number twenty-one. About 1820 Jones moved to Farwell's Mills and located on the east side of Sandy Stream across from the burying ground. In that year he stated in his application for a pension that he had seventy-five acres of land in Unity with a "poor" house and barn. Also Jones said that he had one-half of a mill privilege, and one-half of an old grist mill not worth repairing. A few years later he found his obligations too great for his income, and he made an agreement with his son-in-law Edmund Mussey to take care of the venerable Sarah Pattee. Amos Jones died in 1842.

In 1794 Benjamin Jordan Rackliff of Limington with his mother, Sarah, his wife, and brothers, Clement, John, and Dominicus Rackliff, settled in Unity.⁸³ Benjamin Jordan Rackliff was born in Scarborough; from both sides of his family descended from two of the oldest families of Maine. His great-grandfather Rackliff was one of the victims of the bloody Indian massacres at York in 1692, while his maternal great-grandfather was Dominicus Jordan, who as a child was carried in 1703 as a captive to Canada.

The brothers took up land in the south part of town above Quaker Hill. Shortly before Benjamin came, he married Mary Small of Limington. Benjamin was baptized in the Congregational church in Scarborough, but somewhere he became interested in the liberal teachings of Universalism.⁸⁴ When the Reverend Jotham Sewall paid one of his missionary visits to Unity, he talked with the Rackliffs about the dangers of this faith. Afterwards Sewall wrote in his diary, ". . . Found Mr. Rackliff who has lost his interest trying to trade. Conversed with him and his wife about Universalism. They

82. Vassalboro Vital Records, Intentions of marriage of Amos Jones to "Polly" Pattee, November 27, 1784.

83. Records of the Bureau of Census, Maine, 1800, Twenty-Five Mile Pond, Vol. III, p. 88. National Archives, Washington, D. C. This date is contrary to that given in both Taber's and Murch's histories, but the 1800 census of this town gives the date of emigration as definitely 1794.

84. Reverend Jotham Sewall, "Diary," April, 1811, Maine Historical Society.

appeared not so high about it as I have seen them. O, if the school of adversity might teach them the fear of the Lord."⁸⁵

Clement Rackliff married Hepsibah Chase. Since she was a member of the Friends' Church, she probably converted her husband who became a staunch supporter of the Friends' Church and was one of the chief pillars who helped build the meeting house now standing on Quaker Hill.⁸⁶ The following tale is told about Hepsibah who was less austere about the Friends' precepts of sober dress and manner than her pious husband. One day, while at her spinning wheel, Hepsibah sang aloud some favorite hymn tune. Clement overheard her and immediately reproved his frivolous wife by exclaiming, "Hepsibah, cease thy falderol."⁸⁷

Clement survived well into the middle of the nineteenth century, dying in 1858.

In 1793 the Woodbridge Pearson family including his father, Thomas Pearson, moved from Durham, Maine, to Unity.⁸⁸ The Pearsons were a very old family originally of Newbury, Massachusetts, where Thomas was born in 1723. Woodbridge resided in town until 1816 when he moved his family to Montville, but in 1826 settled in Morrill.

In 1795 John Melvin and his family rode on horseback from Gorham, Maine. Melvin was born in Chester, New Hampshire, about 1740.⁸⁹ About 1772 he was living in Gorham and there married Abigail Sawyer. When the Revolutionary War started, he enlisted in July 1775 and served as a private until its end. During the winter of 1777 he was quartered at Valley Forge with a regiment of Maine troops. After his discharge in 1782, Melvin returned to Gorham and farmed there with his family. In 1790 he was among those who were requested to leave Gorham because they did not own property.⁹⁰ Like many of the settlers, he had trouble obtaining title to his land as well as making a living farming. He was unable to make the necessary payments on a lot of land which he cleared, and the proprietors foreclosed.⁹¹ Ultimately he acquired a farm. When Melvin

85. Reverend Jotham Sewall, "Diary," April 1811, Maine Historical Society.

86. Taber, *History of Unity*, p. 20.

87. Conversation with Mrs. E. D. Chase, December, 1949.

88. Records of the Bureau of Census, Twenty-five Mile Pond Plantation, Maine, 1800, Vol. 3, p. 88. National Archives, Washington, D. C. Thomas Pearson lived in Unity with his daughter and son-in-law, Samuel Webb, until his death in 1819. The town records state "in the hundredth year of his age," but this must be an inaccuracy for his birth date recorded in Newbury made him only ninety-seven. Samuel Webb, who married Pearson's daughter in 1786 in Durham, came to Unity with the Pearsons.

89. *Massachusetts Soldiers and Sailors of the Revolutionary War*, Vol. IX, p. 626.

90. Pierce, *History of Gorham*, pp. 148-149.

91. *Kennebec Deeds*, Vol. XX, p. 107.

came from Gorham, he brought some apple seeds and planted an orchard, which was still bearing fruit as late as 1893.⁹²

In 1802 William McGray of Durham, Maine, settled in the south part of town near the Loveland place. He had made a beginning settlement here as early as 1794, as shown by the deeds of the Kennebec Purchase. McGray bought "part of lot number two, check lot number six, of the large lot L 1" containing one hundred acres.⁹³ McGray remained at this location only a few years and then moved to another farm in south Unity.⁹⁴ In 1814, William McGray became a Methodist minister and helped organize churches of that denomination in various towns of Waldo county. The fact that he was not only a spiritual leader among his brethren, but dabbled in politics, is attested by his election to the State legislature in 1829.

In 1796 Daniel Whitmore and family moved from Gorham to Unity. By occupation he was a farmer and a blacksmith.⁹⁵ He was born in Gorham, Maine, in 1758, from which town he enlisted in the Revolutionary War in 1776. Three years later when that ill-fated Penobscot expedition went to Bagaduce, Daniel Whitmore was a member. Likewise, he was one of those who fled through the wilderness during August 1779 to the settlement on the Kennebec.⁹⁶ Perhaps this view of the countryside became etched in his memory and induced him to return here for settlement. Whitmore first located near Bacon Brook on the Levi Bacon place across the road from the Bacon-Wetzler House; however, because of some trouble over boundary lines the proprietors shifted him to the village.⁹⁷ Daniel Whitmore was one of the most respected and influential men of the town. Three times between 1804 and 1810 he served as one of the assessors on the board of selectmen.⁹⁸ Frequently he was moderator of the town meeting. After 1820 his name passes from notice in the town records, although he lived until 1846.

In 1794 Joseph Stevens with his wife and three children came from Gorham and settled at the corner above Quaker Hill where Joseph and his son, Benjamin R., cleared a farm. Benjamin R. Stevens bought a grist mill and also operated a fulling mill (the Cornforth wool carding and cloth mill) at Farwell's Mills. Benjamin married Sarah Rich; and they were blessed by many years of wedded life. Both he and his wife were members of the Friends' society and were among the most honored of the community. "Uncle Ben" as he was

92. Murch, *History of Unity*, p. 6.

93. Kennebec Purchase Deeds, "Submission to Settlers," Vol. IV, pp. 97-98.

94. Murch, *History of Unity*, p. 6.

95. McLellan, *History of Gorham, Maine*, p. 826.

96. *Massachusetts Soldiers and Sailors of the Revolutionary War*, Vol. XVII, pp. 200-201.

97. Taber, *History of Unity*, p. 113.

98. Unity Town records. Book I, (1802-1828). This book contains the warrants and records of town meetings of those years.

affectionately known was one of those who helped build the Friends' Meeting house on Quaker Hill.⁹⁹

In the year 1798 Nathaniel Stevens, Anna his wife, three children, mother, and brothers, Frederick and John Stevens, moved from Gorham to Unity where they cleared adjacent farms about a mile below the village.¹⁰⁰

Frederick Stevens was a well-known figure of the town; he served as selectman in 1803, 1807, 1808 and 1809; while in 1805 and 1807 he was chosen one of the surveyors of lumber. At the May town meeting of 1809 the town decided to send its first representative to the General Court at Boston. "There was brought in for Frederick Stevens, fifteen votes and five scattering votes."¹⁰¹

John Stevens was also prominent in town affairs. He served at one time as constable, and in 1817, 1818, 1830, 1831, and 1832 served as selectman.¹⁰²

In 1798 Joseph Woods and his bride of one year, Lydia Rackliff, rode across the country on horseback. Lydia held her infant son, while she guided the horse with her free hand.¹⁰³ Joseph Woods was born in 1778 in Standish, where his father Joseph Woods, settled before the Revolutionary War.

The son, Joseph Woods, cleared a farm in south Unity, which remained in the family for three generations.¹⁰⁴ Joseph was an exceedingly honest man, noted for his integrity, as well as his "temperate habits, never having drank a glass of liquor or used any tobacco, or drank any tea or coffee during his long life, which was something very remarkable at that time."¹⁰⁵ They were both loyal members of the south Unity Methodist Church.

Thomas Fowler, known as the old moose hunter, may have been a settler before 1790, but he is not listed in the census of Twenty-five Mile Pond. He probably arrived late in the year 1790 or the following spring. Both the Taber and Murch histories have Betsey

99. Conversation with Mrs. Edith Frost Stevens, August, 1949. Benjamin must have been a kindly old gentleman if this story is true. One day at his fulling mill Sally was assisting him with the cloth, but Benjamin was clumsy and spoiled in some fashion a part of a bolt of cloth. Sally was very provoked by his awkwardness and scolded him. Benjamin, quite unperturbed, turned to his devoted wife and said meekly enough, but with a twinkle in his eye, "If thee love me Sally, hold my hand."

100. Records of the Bureau of Census, Maine, 1800, Twenty-five Mile Pond Plantation, Vol. 3, p. 88.

101. Unity Town Records, Book I, May 6, 1809.

102. *Ibid.*

103. Records of Bureau of Census of Twenty-five Mile Pond Plantation, 1800, Vol. III, p. 85. See also Murch, *History of Unity*, p. 7. Murch's date of Wood's arrival is evidently inaccurate.

104. His grandson, Wesley Woods, sold the homestead to William Walton about thirty-five years ago. Murch, *History of Unity*, p. 9.

105. *Ibid.*, p. 9.

Fowler as the first child born in Unity, but this is questionable.¹⁰⁶ Thomas Fowler was born in Pownalborough in 1762, but when he was sixteen young Thomas was living in or near Clinton on the Seabasticook. His story about the incident of the Penobscot soldiers has already been related. Probably the Fowlers were at first interested in the timber, which brought them to the Seabasticook and then to Unity, but they were farmers, too, and remained here after the lumber had been cut off. Thomas and his recent bride, "Polly" Dutton Fowler, settled near the west line of Albion just a few rods east from the present Fowler cemetery. Fowler is supposed to have paid fifteen bushels of rye for his farm.¹⁰⁷ About 1797 Thomas built the second frame barn erected in Unity. The boards to cover the barn were hauled from the Seabasticook, and twelve men came from that vicinity to assist in the barn raising. They stayed over night and returned home the following day probably making the event a merry occasion for rural celebration.¹⁰⁸

It is no exaggeration that the first settlers had the barest necessities of life. This is illustrated by an incident related by James Fowler, a son of Thomas. When James was a small boy, his mother sent him on an errand to borrow a darning needle of Hannah Chase for a few days until his mother could mend the family clothing. James walked the whole distance both ways, traveling at least a total of twelve miles in order to borrow and return that needle.¹⁰⁹

Thomas and his stalwart sons cleared a large tract of land which they purchased from the proprietors. In 1826 his farm totaled two hundred and seventy acres, while ten years later he owned about four hundred and fifty acres, of which he cultivated about thirty-five, a large amount for those days.¹¹⁰ Also Thomas owned and operated a saw mill where he turned out boards and shingles, but he maintained this mill only a few years.

Prominent in town affairs, Thomas Fowler served many years as a selectman beginning in 1819. Like most of the citizens of the town, Thomas was a Democrat. His farm passed into the hands of his son, Thomas, who also became an influential citizen.

In 1798 or 1799, Joshua Sinclair with his wife and three children settled here.¹¹¹ Sinclair was born in Nottingham, New Hampshire in 1760, and after the Revolutionary War came to Vassalboro,

106. *Ibid.* It is more likely that the eldest child of Lemuel and Hannah Bartlett, who was born two years before Betsey, was the first child born in Unity.

107. Thomas was considered a good and prosperous farmer. One year he raised a bumper crop of two hundred bushels of corn, which he sold at a dollar a bushel to the lumbermen. Before this he was a poor man, but from that day until his death Thomas was considered always "well off."

108. *Ibid.*, p. 8.

109. *Ibid.*

110. Unity Valuation Book, 1826-1840, in possession of the author.

111. Joshua Sinclair and family are listed in the 1800 Census of Twenty-five Mile Pond Plantation.

where in 1794 he married Abigail Pattee, one of the ten daughters of Ebenezer Pattee. It was probably his Pattee relationship which induced him to come to Unity. The Sinclairs were primarily interested in lumber and operated saw mills on Sandy Stream located on the prairie.¹¹² Joshua Sinclair owned land on Half-Moon Stream near Farwell's Mills and may have constructed a mill here also. After the best of the timber was cut off, the Sinclair family moved to Old Town, thence to Wisconsin.

In 1797, Josiah Hopkins of Standish, Maine, settled on Quaker Hill. Like many other settlers Hopkins' roots stemmed from Massachusetts, where he was born in Orleans in 1772. He was living in Standish when he married in 1790, Sarah Rackliff.

In 1799, Thomas Harden, or Harding as the family of later generations spelled it, moved here from Eastham, Massachusetts. The Hardens were seafaring people, and it was a family tradition that they moved to Maine because of the loss of five sons at sea. Thomas and his remaining family resolved to move inland to a Maine farm.¹¹³ His wife, Phebe, was a sister of Josiah Hopkins and this fact may be the reason that Unity was selected for a new home. His young sons Josiah and Gideon accompanied their parents to south Unity and a few years later Knowles and Theodore Harding followed.

These are only a few of the families who established their roots here in the last two decades of the eighteenth century.¹¹⁴ For two decades, after 1800, there was a noticeable increase in the number of arrivals. After 1820 few new names appeared. The general increase in population came from the fecund pioneers. Families of ten or a dozen children were not uncommon. Henry Farwell's family consisted of twenty-one children; there were eighteen children in the Gideon Harding family; sixteen in Jacob Trueworthy's; thirteen in Robert Jackson's, and eleven in David Vickery's. It would not be incorrect to say that nearly every family had at least eight children. Second marriages were not unusual, and there are records of husbands marrying three or four times. The elder sons usually inherited the farms while younger sons either took up a trade or became settlers in other places. The frontier became a continual advance in Maine until the Civil War, when most of Maine was well peopled except for northern Aroostook county. Unity stands forth as one of the oldest settled towns in Waldo county.

After almost twenty years of settlement, Twenty-five Mile Pond Plantation in 1800 contained four hundred and forty-one persons,

112. Taber, *History of Unity*, p. 27.

113. Conversation with Miss Marion Dunn of Portland, Maine, March 1949.

114. Records of the Bureau of Census, 1800, Twenty-five Mile Pond Plantation, pp. 87-89. The following names appear in the 1800 census and may be of interest to a few readers: Jonathan Bangs, David Bean, Philip Danforth, John Fowler, Benjamin Frost, Nathaniel Frost, John Leonard, Elisha Parkhurst, Asa Phillips, Moses Rollins, David Ware, Abel Works, and Stephen York.

more than double the figure recorded by the last census. The adjoining towns in 1800 were too recent in origin to show any comparison, though the chart of population growth in the appendix will indicate how quickly the land was taken up once settlement started. A brief history of the surrounding towns might give some idea of the development of northern Waldo county.¹¹⁵ Of the northern Waldo county towns Unity was settled first by reason of the advance of the settlers up the Sebasticook and its tributaries. The ridge of land extending from Dixmont, into Jackson, Knox and Montville seemed a barrier to settlement and almost wholly Unity, Freedom, Thorndike, Troy and Burnham were settled by groups from the Kennebec valley or from the western part of the state rather than from the coastal towns like Belfast, or Boothbay. The fact that these towns with the exception of Thorndike, which was a part of the Waldo Patent, were part of the Kennebec Purchase influenced the direction of settlement to a large extent.

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In 1794 Stephen Smith, formerly of York, became the first settler of Freedom. A year before Stephen and his brothers, John and Joshua, worked on a clearing, but it was May of 1795 before Stephen and his family settled in their cabin home. Soon the Smith brothers were followed by Edmund Black and Isaac Worthen. In 1798 John Kimball, John Sinclair, and Aaron Gould moved to Freedom. A year later Thomas Brackett, George Brooks, and Benjamin Young arrived and in 1800 came John Brown, Bradstreet Wiggin, and Nathaniel Robinson.¹¹⁶ After the turn of the century Freedom grew rapidly.

The town of Thorndike, first called the Waldo Claim, attracted a few settlers before 1800. James Rich and Joseph Jones settled there in 1795 and three years later George Dyer, Edmund and Amasa Bryant took up residence. Four other families, namely, John White, Ezra Hanson, John Phinney, and Increase Blethen, were in Thorndike before 1800. Soon after 1800 Waldo Claim became known as Lincoln Plantation, which name it retained until the plantation was incorporated as a town by the name of Thorndike. In 1800 there were fifty-five inhabitants living in Lincoln Plantation, and in 1810 there were two hundred and twenty-four.

The town of Troy received its first settlers in 1793. Among them were Andrew Bennett, John Rogers, Caleb Dodge, and Pelatiah and Christopher Varney. The next year Henry Warren arrived and in 1800 Leonard Crosby came also. There were only eleven inhabitants in 1800, but by 1810 there was a great increase to two hundred and fourteen persons. Troy's rapid settlement enabled it to be incorporated as a town in February 1812 under the name of Kingsville. Other names for Troy were Bridgestown, Montgomery, and Joy.

115. It should be kept in mind that when Unity was settled it was part of Lincoln county; in 1799 it was set off to make one of the towns of Kennebec county as were the adjoining towns. In 1827 Unity was included in Waldo county.

116. Allen Goodwin Papers, University of Maine Library.

In closing this chapter upon the first settlers and the growth of the town, there are a few general conclusions which might be drawn. First, aside from establishing a home, the settlers were chiefly interested in material gain. The large stands of timber were a strong attraction, but the majority of the settlers were farmers and therefore were more interested in the land which brought them here. Second, at first the settlers were scattered and the growth of the town moved slowly until land titles were straightened out. Third, a close relationship of families is noted among the first settlers. Migration was chiefly from the towns of Gorham, Standish, and Limington.

CHAPTER III

THE CONFLICT BETWEEN THE SETTLERS AND PROPRIETORS

In the previous chapter it was mentioned that the proprietors within the Kennebec Purchase had their holdings surveyed into lots and divisions before the Revolutionary War. Towns on the Kennebec were formally organized, but the outlying eastern areas did not populate rapidly enough at this time for incorporation into towns. The Revolutionary War halted settlement, but once the hostilities were over the impetus toward settlement was renewed. However, the years between 1780 and 1790 were hectic, turbulent years in the history of the United States. It was a period characterized by dissension and instability. Money was scarce, and times hard. The absentee land speculators held tightly to their lands and were reluctant to sell. Also many of the original land holders were Tories, who were now living in England or in Canada; consequently, it was impossible for any sort of transactions to be made. But the settler did not wait. He surged ahead into the forests, making clearings and building cabins, without taking time for legal titles. Often he ignored or neglected to inquire whether the lots on which he settled were reserved as proprietors lots, or were set aside for him. "In 1799 it was found that large portions of the unlocated land of the Plymouth Patent were taken by persons who had intruded themselves without right or permission."¹

The settlers were not the only ones who were careless, however; the proprietors failed to have their possessions surveyed. Not since 1769, when John McKechnie of Winslow surveyed James Bowdoin's range lots, L 1 and L 2, had any surveyor made an accurate or thorough survey of this region with which we are concerned. The range lines were east-west parallel lines extending from the Kennebec River to the outer boundaries of the Kennebec Purchase. They were about two miles apart and extended fifteen miles on each side of the river.² Between the range lines the land agent or the surveyor laid out the lots. The lots set aside for settlers were approximately mile-square tracts of land, usually divided into halves appropriately numbered. Alternating between each mile square lot was a check lot, so-called, of rectangular shape, about one hundred rods in width

1. Robert H. Gardiner, "Kennebec Purchase," *Collections of Maine Historical Society*, Vol. II, Portland, 1847, pp. 287-288.

2. Actually the distance between the range lines was one mile and two hundred and ninety-two rods.

and almost two miles long. These check lots were supposedly reserved for the proprietors, but it is easy to imagine the impossibility of a settler determining in the forest thickets where any boundary line ran. The logical thing to do was to select a good site for a farm and cabin. Frequently the settler either by intention or by neglect made no attempt to acquire a deed from the actual owner.³ Perhaps a year would pass before the land agent discovered the trespass. Thereupon, it was his duty to determine if the settler's location was permissible, or if he would have to warn him off. Sometimes agreement and sale of property was effected without trouble.

The settler was usually a poor man with little money for bargaining purposes. The land rates were high, and the settler strongly objected to paying them; therefore the settler strongly objected to vacate the hard won fields which he had so recently cleared. Until 1796 the land agents were fairly reasonable in their dealings. John Mitchell as early as 1796 was exceedingly worried about his title to his farm because of the prevailing situation.⁴ If the land agent ordered the settler off the proprietor's land, the settler usually became extremely irritable and frequently refused to move. The only resort was law.

In 1789 the Plymouth Company made a settlement with the Commonwealth "that the Company should grant to all settlers on the undivided parts of the patent, who had settled thereon previous to 1784, one hundred acres of land and that they should sell to those who had settled since, at a fair price without regard to betterments."⁵ The hard times and the indifference of the proprietors made the situation delicate. "Lands were not surveyed, and offered for sale as the advancement of the country demanded."⁶ Because of the large numbers of disbanded soldiers, there was a constant demand for land. Not until 1799 did the Plymouth Company finally realize the full complications of the situation. Instead of instituting a policy of low prices and giving half of the land to the settlers, the proprietors used unwise measures. With a more liberal policy, the forthcoming trouble could have been avoided.

The settlers, highly incensed by the greedy, indifferent proprietors, pursued a policy of concerted action to resist the domineering directions of the company. As early as 1796 the squatters in the town of Jefferson asserted that the will of the majority should prevail. In other words what the squatters desired, right or wrong, was thrust upon those who wished to comply with the company. Some settlers even raised the question whether the proprietors possessed a legal right to sell their lands. Conditions reached an impasse. The pro-

3. The proprietor refused to sell at times, also.

4. Coffin, "Missionary Tour, 1796," p. 351. "John Mitchell . . . is now worried about a title to his land; as it is claimed by the Plymouth Company."

5. Gardiner, "Kennebec Purchase", p. 287.

6. *Ibid.*

prietors found it impossible to make further grants of their lands, since doing this "pre-supposed surveys, unless they knew what the price of land would be in advance."⁷ The only thing to do was to apply to the legislature for aid, which the proprietors did.

In surrounding towns as well as in Unity, settlers joined hands to protect their interests. The tenants' usual mode of action was disguising themselves as Indians. In this town they were called the "white Indians". In most cases they represented a coarse element of the town; the better citizens declined to participate. Usually these leaders were persons who had little to gain or lose by their misdeeds. The "white Indians", masked by outlandish get-up and fortified by drink, frequently resorted to forcible measures. Unfortunately, they victimized the innocent, and vented their rage upon individuals who saw both sides of the matter. For a time it was quite unwise to show any sympathy toward the proprietors. In Unity the squatters burned the house of Benjamin Bartlett, and they probably were responsible for the "loss by fire and water" of Ebenezer Pattee's mill. So intense was the local feeling against the proprietors, that the "white Indians" drove the surveyor out of the woods on one occasion. Another time a large force of angry, drunken men threatened to burn out David Vickery. The men were away in the fields, and the only man about the premises was the lame and aged veteran of the American Revolution. The women were frightened and did not know what to do, but the fighting spirit was still alive in the old soldier. His family helped the old man with his two canes out into the yard and placed him in a position where he could be plainly seen with a loaded rifle in his hands. Whether this warned the mob away, or whether the recollection of his patriotism during the war changed their minds, they went away without any further action.

Between 1796 and 1815 there were scenes of resistance to the proprietors in Montville, Morrill, Washington and other places. The Montville incident took place in 1815, when a mob dressed as Indians, each with a small chip in his mouth to disguise the voice, entered the tavern room where the land agent was staying for the night. The enraged mob seized the unfortunate land agent and dragged him outside by the hair of his head. It probably would have gone hard with the offending agent, if a very sensible man had not intervened in his behalf.⁸

In 1808 in Morrill another agent of the proprietors was victimized. When he arrived at Belmont Corner, "green Indians" seized his papers and rode the unfortunate man out of town on a rail. At Belmont, writs were served upon certain of the settlers, whereupon they disguised themselves as Indians and resisted the officers attempting to

7. Gardiner, "Kennebec Purchase," p. 288.

8. Allen Goodwin, "A Mob in Montville", *Republican Journal*, Belfast, Maine, February 6, 1908.

serve the process of law. When it became known that such officers were in the vicinity, "their approach would be heralded from one settler to another by firing guns, blowing trumpets, etc."⁹ From these examples it is clear that the uprising of the settlers was not an entirely local affair, but was fairly widespread.

At first the Plymouth Company requested permission from the legislature to sell their lots and divide the proceeds. Unsuccessful in this measure, they next sent agents to the settlements to obtain a written acknowledgement from the settlers admitting the company's right to the land. This, of course, was a poor scheme since the settler would not under any circumstances place himself at the mercy of the proprietor. "The Company must have been ignorant of human nature if they supposed that the settlers, having by combination obtained the power of resistance would now surrender at discretion."¹⁰ Naturally this situation hurt the communities. It caused the settlers great anxiety, and resulted in general neglect of the farm. There was no incentive for improvement if the land belonged to others.

In 1802 the Plymouth Company petitioned the legislature to authorize the Governor and Council to appoint commissioners, "'who should determine the terms upon which the Company should quiet each of the settlers in possession of certain portions of land as may include their improvements, in such manner and on such terms as the commissioners may think best.'"¹¹ The General Court of Massachusetts approved, but required the consent of the Company and of the settlers to the terms of the resolve before the commissioners could proceed. Those settlers who did not agree to the terms before a certain fixed time were barred from the benefits. By these terms the settlers were divided into three classes; first, those who had settled upon land previously to the Revolutionary War; second, those who took up land during the war; and third, those who had taken up land since the war. The latter category included all the settlers of the town of Unity.

This resolve was known as the "Submission of Settlers on Plymouth Company Land." At least eighteen settlers living in Unity entered into the agreement. A sample of the document reads as follows:¹²

Whereas the Legislature of this Commonwealth by a Resolution of the nineteenth of February 1802 made and provided for the quieting of settlers on the common and undivided land belonging to the proprietors of the Kennebec Purchase from the late colony of New Plymouth and for establishing commissioners for that purpose did resolve as follows: 'that the Governor with the consent of the Council be and hereby is authorized and requested to nominate and commission three disinterested persons to adjust and settle all disputes between said proprietors or their agents; and that the said commissioners in settling the

9. Timothy W. Robinson, *History of Morrill*, compiled and edited by Theoda Mears Morse, Belfast, 1944, p. 50.

10. Gardiner, "Kennebec Purchase," p. 289.

11. Submission of Settlers on Plymouth Company Land, Kennebec Purchase Deeds Vol. IV, Massachusetts Archives, Boston, Massachusetts.

terms aforesaid for quieting of any settler in the possession of one hundred acres of land — laid out as to include his improvements and be least injurious to adjoining lands, shall have a reference to three descriptions of settlers viz; those settled before the war with Great Britain; settlers during the war aforesaid and settlers since that period; or to any person whose possession has been transferred to claimants now in possession . . . And whereas Benjamin Bartlett since the War with Great Britain, to wit, in the year of our Lord, 1788 was a settler on a lot of one hundred acres of land situated in Twenty-five Mile Pond Plantation and bounds where it shall be ascertained and settled by the said Commissioners in their last report hereon the same lot, being part of land held under the proprietors of the said Kennebec Purchase, said Bartlett, a claimant now in possession thereof.

Now in pursuance of the said Resolve aforesaid, I, Charles Vaughn, an agent to the proprietors aforesaid, and the said Benjamin Bartlett do refer and submit it to the said Commissioners, they or the major part of them to settle and declare the territory aforesaid on which the said Benjamin Bartlett and his heirs and assigns shall be quieted in the possession of said lot . . . in witness whereof set our hands this twenty-first day of September, 1802.

Charles Vaughn
Benjamin Bartlett

Stephen Harden)
Jonathan Ordway)

Witnesses

After the commissioner's investigation the settler entered into an agreement whereby on a specific day he paid the sum of money and received a deed from Charles Vaughn in recognition of payment.¹³

Unity settlers who entered into submission were:¹⁴

Ebenezer Pattee	1790,	L 2,	No. 7,	no. 2,	100 acres
Matthew Fowler	1792,	L 2,	No. 5,	no. 1,	50 acres
John Phinney	1794,	L 1,	No. 5,	no. 2,	31 acres
William McGray	1794,	L 1,	No. 6,	no. 2,	38 acres
Benjamin Rackliff	1794,	L 2,	No. 6,	no. 5,	15 acres
Frederick Stevens	1795,	K 1,	No. 4,	no. 2,	95 acres
Stephen Sparrow	1795,	M 1,	No. 7,	no. 2,	100 acres
Josiah Hopkins	1796,	L 2,	No. 6,	no. 4,	62 acres
Nathan Parkhurst	1797,	L 1,	No. 5,	no. 1,	21 acres
James Mitchell	1799,	L 1,	No. 6,	no. 1,	15 acres
Amaziah Harding	1801,	M 1,	No. 7,	no. 3,	3 acres
Reuben Cookson	1802,	M 1,	No. 7,	no. 1,	65 acres
Stephen Kelley	1802,	M 2,	No. 7,	no. 2,	80 acres
Benjamin Bartlett	1788,	K 1,	No. 5,	no. 1,	89 acres
Robert Jackson	1794,	L 2,	No. 6,	no. 1,	47 acres
Jonathan Ordway	1789,	L 2,	No. 6,	no. 2,	62 acres
John Chase	1789,	K 1,	No. 5,	no. 3,	50 acres

A few of the settlers applied for submission but later declined because their lands joined undivided lands, or because surveys could not be made at the time. The following were included in this group:

12. Submission to Settlers on Plymouth Company Land, Kennebec Purchase Deeds Vol. IV., Massachusetts Archives, Boston, Massachusetts.

13. In 1803 Vaughn surveyed the range lots in this town and drew up a plan, called "Plan Number 30" showing the settlements within this town.

14. See Plan No. 30, Document 1674, Maps and Plans, Massachusetts Archives, Vol. IV, p. 122.

Stephen Chase, Hezekiah Chase, Job Chase, Samuel Webb, Christopher Varney, Joseph Mitchell, Ebenezer Pattee, Abiel Lovejoy, David Ware, and Frederick Stevens.¹⁵

Even after this attempt at conciliation many of the settlers were dissatisfied. Many lived close to poverty. The embargo of 1807 caused a depression in New England, and money was scarce. The price of land remained high. These conditions forced the Unity settlers to prepare a petition to the Massachusetts General Court asking for relief.¹⁶

To the Honorable the Senate and the House of Representatives of the Commonwealth of Massachusetts in General Court assembled. Your petitioners, inhabitants of Unity in the County of Kennebec, humbly sheweth that we are settled on land said to belong to certain proprietors, who are now endeavoring to eject us from our possessions, to the inevitable ruin of ourselves and our numerous families, though in making our settlements we have undergone hardships and difficulties which would baffle all description.

We would also humbly represent to your honors that we are already adding strength and revenue to the State, while we are impairing our constitutions by the toil and hardships we endure. We have even entertained a hope that by unremitted labor and industry we should at least obtain a comfortable subsistence for our old age which has been a solace in our distress and an incentive to our exertions. To your Honors we now look up to shield us from impending ruin. We should further represent to your Honors that we have from the best information reason to believe that the said proprietors have no legal title to the lands on which we live and consequently they can give none.

We would also represent that these pretended claimants refuse to sell us the lands we are settled — which has a tendency to hinder population and retard the additional strength that the State might receive, as well as to be of infinite damage to us, your petitioners.

We therefore, humbly pray that your Honors would take this subject under your consideration and fully determine to whom the lands belong. We are willing to pay a reasonable price for what the lands were worth in a state of nature. We humbly pray that your Honors would order it so, that we have said lands and enjoy our possessions for what they can be reasonably worth and be allowed a reasonable time to pay and therefore your Honors, will take into consideration that we are a poor people, that we if we have but a short time to make payments, we shall be under the necessity of borrowing money and the rate of twenty-five percent interest which may operate to our utter ruin.

We therefore humbly request your Honors to grant the prayer of this petition and our petitioners as in duty bound will ever retain highest sense of favor conferred upon them.

Henry Farwell
Jonas Mason
Benjamin J. Rackliff
Jacob Trueworthy
Daniel Small
Joseph Rich
Mark Libby
John Scribner
John Scribner, Jr.
Job Chase

Joshua Sinclair
Frederick Stevens
Joseph Mitchell
Amos Jones
John Bickmore
Charles Bickmore
Josiah Danforth
Stephen Kelley
John Perley
Enos Briggs

15. Reuel Williams Papers, Kennebec Purchase Grants, Vol. I, II, Report of Charles Vaughan, February 19, 1803, p. 16. Maine Historical Society, Portland, Maine.

16. William King Papers, Box 4, Maine Historical Society. Abner Knowles probably prepared this petition. The handwriting appears to compare with other examples of penmanship of the town clerk.

John Chase
Benjamin Cates
Rufus Burnham
Daniel Whitmore
James Berry
Thaddeus Carter
Jonathan Vickery
Woodbridge Pearson
Thomas Tufts
Ichabod Hunt
Nathaniel Stevens
Joseph Woods
Robert Jackson
Thomas Parkhurst
Abel Works

John Melvin
Abner Knowles
Benjamin Stevens
Nathaniel Frost
Samuel Parkhurst
William Banton
Timothy Walker
James Meservey
Nathaniel Emery
Simeon Harding
Peter Jackson
Hiram Hurd
John Rackliff
Joseph Stevens
Sedate Bickmore

Whether this particular document had the desired effect in Unity would be difficult to say, but in 1809 James Bowdoin began selling a good share of his holdings in the large range Lots L 1 and L 2. To effect a better transfer of property, James Bowdoin had Charles Hayden, with the help of Peter Jackson, Clement Rackliff, Jacob Trueworthy, and Nathan Parkhurst all of Unity as chairmen, surveyed all the settlers' claims in the Bowdoin owned range lots L 1 and L 2. Several deeds were drawn up in 1809 for the sale of land with promises to pay within an allotted time. Among the Unity men who came to terms with Bowdoin were the following:¹⁷

Jacob Trueworthy	lot number 8,	108 acres,	\$332.
Dominicus Rackliff	lot number 39,	65 acres,	229.
Benjamin Rackliff	lot number 40,	62 acres,	217.
Simeon Murch	lot number 41,	90½ acres,	317.
David Vickery	lot number 42,	144 acres,	454.
Jonathan Vickery	east div. 38,	100 acres,	375.
Joseph Stevens	lot number 11,	62 acres,	200.
Ichabod Hunt	lot number 43,	25 acres,	103.
Josiah Hopkins	lot no. 19& 26,	36½ acres,	146.
Amos Jones	lot number 21,	92 acres,	146.
James Gilkey	lot no. 22& 27,	10½ acres,	146.
John Melvin	lot number 29,	(failed to make his payments)	

After Bowdoin's death in 1811 the widow, Sarah, disposed of most of the Bowdoin holdings in Unity.

The willingness of the proprietors to come to terms, during the first decade of the century, made it possible for the settlers for the first time to look ahead with more optimism. Now the past was an unpleasant memory. Most of the farmers had gained a title to a farm, although it was several years before the last payment could be made on the mortgages. The end of the war of 1812 ushered in more prosperous times and restored the confidence of the settler. Not only were his fortunes on the upturn, but in 1820 the advent of a new state softened his attitude. Truly the future looked brighter.

17. Kennebec Deeds, Vol. XX, pp. 76, 77, 78, 85, 90, 91, 92, 94, 101, 104, 105, and 107.

CHAPTER IV

LIFE AND TIMES AND INCORPORATION

Life in a rural community of Maine at the beginning of the nineteenth century presented its trials and tribulations. The first years were ones of extreme toil and hardship. The task of providing enough food for the hungry mouths in the family was no small chore. At best the early settler could raise hardly enough to support his wife and children, to say nothing of having surplus produce for market. A better house and shelter for the animals were always uppermost in their thoughts. However, the farmer-settler's first job was cutting down the forest growth. The ring of the axe resounding through the woods was a familiar sound for many a year. Much labor was expended in order to clear the canopy of interlacing branches so that the sunlight could shine on a plot of earth. Today the method of clearing employed by the settler seems rather novel. They called it "drivin'", a method extensively used and described in Ridlon's *Saco Valley Settlements*. Without doubt many a hardy Yankee found "drivin'" an easy way to overcome the wilderness. "This was accomplished by undercutting the trees upon a considerable area, on one and the same side, until a number sufficient for a 'drove' were ready to be driven down." An especially large driver-tree was selected which stood at the rear and 'felled' upon the nearest neighboring tree, which fell in turn carrying the other trees with it.¹ The settler then allowed the wood to season until it was dry and then set fire to it. A slower method was individual cutting. The trees were trimmed and rolled together into great piles which were burned. After an interim the settler planted his crops between the stumps. When he found time, he either burned or pulled the stumps out by the roots with his oxen.² There was, of course, a great waste of good lumber; some of it found its way to the saw mills; but there was such a great abundance that burning it proved the most practical means of getting rid of the surplus. Moreover, by manufacturing potash the settler derived a fractional income from the wood ashes. Great quantities were made in every town; the corner beyond Charles Edgerley's house was at one time known as Potash Corner.

1. G. T. Ridlon, *Saco Valley Settlements and Families*, Portland, 1895, pp. 41-42. This method was customary in Unity as told to the author by James S. Bither, who heard it from his grandmother Mitchell.

2. The old fences which the settlers built from the multitude of stumps have now almost entirely disappeared.

The first cabins were constructed of hand-hewn timber. The settler's dwelling was small, constructed of square logs laid one upon another, matched at the corners; the walls rose to a height of about seven feet. Usually two windows were allowed which were covered with an oil paper, but a few enjoyed the luxury of glass set in small panes. The door was frequently made of a single, wide pine board. The floor may have been packed hard and sanded, or constructed from plank split from basswood logs. The roof was covered with long shingles hand-made from pine logs four feet in length. These shingles were split from straight-grained white pine, since they were lightest, most durable, and the easiest wood to use.³ A great fireplace, made of field stones or sometimes brick, located usually at one end, lighted and heated the cabin. These log houses were well built and served the settlers' until a more commodious house could be built.⁴

During the first year of settlement the settler usually cut over three to five acres of woods; the second year he burned over this ground, planted a little corn between stumps and cut more trees. Before harvest season of the second year, the settler usually brought in his family. In the third year he sowed his first wheat, and if fortune smiled upon him, he put up a small barn. Even before our forefathers erected roomy dwellings for their families they built barns. The reason was simple, because it was quite impossible for them to improve their status without livestock for draft and food purposes. Barn raisings were community affairs. Neighbors came from miles around and cooperated in putting up the frame work and heavy wooden beams. Before the neighbors were invited in for the 'raisin', the farmer and his stalwart sons put much of the frame together on the ground. The big timbers were hand-hewn with a broad axe, neatly and expertly done. The frame was put together on the ground, held with wooden pegs, and then heaved into place by the exertions of the men. The young bucks heaved extra hard if a comely lass was standing nearby surveying the "goin's on". After the day's labors were done, the evening was spent socially, often heated by liberal amounts of rum and cider. Sometimes wrestling bouts enlivened the occasion. Stephen Chase erected the first barn in Unity in the early 1790's, and Thomas Fowler built the second in 1797.⁵

By the fourth year the settlers usually found their situations improved; now they were able to increase their crop acreage by raising hay, wheat, a little rye and corn. If conditions warranted, a frame house was erected not more than seven or eight years after the first clearing.⁶ Now they were "old settlers." New families often made

3. Pierce, *History of Gorham*, p. 145.

4. A good description of a log cabin of pioneer Maine is presented in *My Folks in Maine* by C. A. Stephens, pp. 6-7.

5. Murch, *History of Unity*, p. 8. The old Chase barn was burned one Sunday afternoon in the early 1860's. It was set afire by boys playing with fire.

6. William Allen, "Sandy River Settlements", *Collections of the Maine Historical Society*, Portland, Maine, 1856, Vol. IV, p. 40.

their headquarters with the "old settlers", while the new arrivals got located. This is probably one of the chief reasons why many of the early settlers were kinsfolk. Before 1800 there were few frame structures in the town of Unity, however before 1810 there were still less than a dozen. Stephen Chase and his son, Hezekiah, built a frame house, "a little down from the top of the hill, where it sloped down to broad beautiful meadows."⁷ This old house was many years later moved to the brick house built by Hezekiah Chase, where it was added as an ell." Year by year a few more large frame houses were constructed.⁸ Cramped and confined in the exceedingly small log cabins, they constructed their frame houses with large dimensions in order that the lady of the house might have plenty of elbow room as well as space for the ever enlarging family.

Undoubtedly the greatest problem during the first years was getting enough to eat.⁹ Game was plentiful initially but disappeared as the population increased. John Perley, who lived in south Unity, was working in the woods when he spied a bear in a tree. Not having his rifle at hand and wanting the bear at all costs, Perley was momentarily perplexed. He feared if he left the tree that the bear would come down. Since he was unable to kill it without his rifle, he had to make a quick decision. Off came his trousers with drooping garters attached, which he stretched and fastened around the tree. Perley then dashed home, seized his rifle and returned to the tree guarded by his trousers. The bear, which was still there, he immediately shot. The bruin provided food supplementing an unvaried diet.¹⁰

Each settler was responsible for providing enough for his own family, and there was barely enough to go around on many occasions. "New settlers raised corn at first in all places, and lived on it two or

7. Chase, *Twice Told Tales*, p. xii.

8. Murch, *History of Unity*, p. 8. "Robert Carll related that at the time he moved to Unity (1807) that there were but two complete frame houses in town. Whether this is entirely accurate it is difficult to say, but before the year 1810 there probably were less than a dozen frame houses. In 1800 Benjamin Bartlett erected his dwelling house. The brick house near the railroad was built probably as early as 1795.

9. They lived on berries and other things during the summer months. John Melvin said that he ate raspberries and milk for breakfast until it was time to harvest the grain. (July and August were the most difficult months. See Allen, "Sandy River Settlements", Vol. IV, p. 39.) On one occasion his family was near starvation and he gathered his grain just in time. Melvin put his grist on his shoulders and started for Sebeccook very early in the morning. He got it milled as soon as possible and started right back, so that it was just sunset as he neared his house. Just as he neared his door, he was seized with fear that his family might have perished during the day. Before he got up courage to enter his dwelling, he climbed upon a stump where he could see in and count the members of his family to make sure nothing had happened to them while he was gone. (Letter from Mary Boynton Blake, Gorham, Maine, to author, August 5, 1939. Mrs. Blake was born in Unity and remembers the old timers well).

10. Conversation of Mrs. Marjorie Lowell, Unity, to author, July, 1949.

three years, till they could get the land in condition to raise wheat."¹¹ Indian corn was the national crop and was eaten three times a day in the form of porridges or johnny cake, or a "rye and injun" pudding. The hog, an inexpensive animal to keep, roamed at will through the woods, supplied the chief meat products. "Salt pork three times a day was regarded as an essential part of American diet."¹² "Thus the ordinary rural American was brought up on salt pork, and Indian corn or rye, and the effect of this diet showed itself in dyspepsia." To offset this unbalanced fare liberal amounts of rum served as a solvent and a tonic. Samp or hominy made of cracked corn and well boiled was a common dish. Fish was a favorite food when it could be obtained. Paul Coffin staying over night at Daniel Whitmore's had "fine smoked herring and fresh pickerel for supper and breakfast."¹³ Herring and shad came up the outlet to the pond, and "after the Sinclair dam was built one could stand on the shore and with a sieve dip a year's supply in a few moments."¹⁴

For many years until the first grist mill was built, the settlers found it necessary to take their corn or wheat to Winslow or Clinton for grinding. If the settler was not fortunate enough to own a beast of burden (few of them had a horse or an ox) he shouldered a sack of grain and carried it fifteen miles or more to the mill. Young boys frequently shared in these duties. Usually it was an overnight journey, regarded by the lads as a great adventure.

Farm tools were crude, showing slight improvements since Biblical times. "The plough was rude and clumsy; the sickle as old as Tubal Cain; therefore tillage was by strain and sweat of human limbs."¹⁵ Stock consisted of unimproved breeds and in many instances was ill cared for. The swine and cattle ran loose, feeding on what pasture they could find.¹⁶ Oxen were the favored work animals; they were not only cheaper than horses but the ox alone could hold his footing on the rough sod. His steady, sure pull was more reassuring than any horse; he could live on hay or grass without grain, and withstand more exposure than a horse. But there was another reason for the ox's preference; not only did his stolid strength serve great usefulness, but he furnished food and boot leather, when his years of service were finished.¹⁷ The early settlers found feeding themselves was one problem; clothing themselves was another. Fine clothes were not for the country folk who resided here between 1780 and 1820. They wore homespun, cut and made at home. The clothes were mostly woolen,

11. William Allen, "Now and Then," *Collections of the Maine Historical Society*, Bath, 1876, vol. VII, p. 271.

12. Henry Adams, *History of the United States During the Administration of Thomas Jefferson*, vol. I, pp. 43-45.

13. Coffin, "Missionary Tour, 1796," p. 318.

14. Taber, *History of Unity*, p. 12.

15. Adams, *History*, p. 17.

16. As late as 1830 the cattle of the town of Unity ran loose, though provision for building a pound was made at the town meeting of March 13, 1805.

17. Adams, *History*, p. 17.

though linen was combined with wool to make a cloth called "linsey-woolsey", used for under garments and shirts. Our great-grandmothers raised flax from which they manufactured their linen.¹⁸ The loom was a prominent article of furniture in the home and the noise of its shuttle or the whirr of the spinning wheel was a familiar sound. The process of carding, spinning and weaving occupied much of the homemaker's time. Herbs or vegetable dyes provided color for cloth. From sumac leaves the housewife obtained black; yellow from burdock leaves, or golden rod; purple from elderberries; from birch bark, willow bark, or sassafrass bark, they received a rose-tan color. Woolen frocks and breeches dyed with yellow oak or hemlock bark were common. Ladies wore full skirts, with plenty of petticoats, and a shawl or kerchief over their shoulders, and a mobcap on their heads. "Boys often suffered for food or clothing; their clothes usually made from waled cloth taken from the loom." They wore trousers without any flannel.¹⁹ Reuben Murch wrote (quoted by Mr. Taber) that sometimes boys did not have shoes in winter time, and while cutting wood in order not to stand barefoot on the snow "a large chip was heated and used to stand on."²⁰ Such instances were probably quite unusual.

Before 1800 the affairs of Twenty-five Mile settlement were much disorganized. Since the town records do not date back further than 1802, it is probable that little concerted action took place before this date. The farms were too scattered, and there were too many other pressing matters. By 1802 the inhabitants were more firmly established, and they were able in August of this year to call their first plantation meeting. They gathered at Lemuel Bartlett's in the afternoon, elected plantation officers, and discussed the articles of the warrant.²¹ They voted to raise one hundred dollars to defray necessary expenses, "which have, or may accrue in the plantation." Abner Knowles was chosen town clerk, Joseph Carter served as moderator; and Lemuel Bartlett, John Perley, and Nathan Parkhurst were chosen selectmen and assessors. For the next few years plantation and town meetings were held at the homes of Benjamin Bartlett, John Chase and Benjamin J. Rackliff.

During the first decade of the new century the population steadily increased. In the region of Quaker Hill a good-sized settlement was already concentrated. By the beginning of 1804 the inhabitants asked the Commonwealth for incorporation.

18. Raising flax was a special industry and the variety of operations by breaks, swingel, and hatchel through which it passed before it was twisted around the distaff of the linen wheel is a chapter largely forgotten.

19. Allen, "Now and Then," p. 71. Flannel meant underwear.

20. Taber, *History of Unity*, p. 13.

21. Unity Town Records. Book I (1802-1828) Warrant dated 30 July 1802.

Benjamin Bartlett drew up a petition, which was circulated about the plantation for the affixing of signatures.²²

To the Honorable the Senate and the Honorable the House of Representatives of the Commonwealth of Massachusetts in General Court assembled —

The petitioners of the inhabitants of the Twenty-five Mile Pond Plantation in the county of Kennebec, humbly shew that they are destitute of many privileges and advantages resulting from municipal regulation; they therefore pray that said Plantation with the inhabitants thereof may be incorporated in a town, by the name of New Columbia and may enjoy all the privileges and immunities which other towns enjoy; said Plantation is bounded as follows: viz. Beginning at the northwesterly corner of General Knox Patent, and thence running parallel with General Bridges town line, north one hundred and forty rods; thence west, north west five miles; thence south, southwest six miles; then east, southeast to General Knox's Patent line; thence on said line to the bounds first mentioned.

And as in duty bound will ever pray,

Benjamin Bartlett

Daniel Whitmore
Amos Jones
Hezekiah Chase
Frederick Stevens
Daniel Richardson
John Stevens
Nathaniel Stevens
Ichabod Hunt
Simeon Murch
Jonathan Vickery
William Hunt
Samuel Kelley
David Vickery
Nicholas Dodge
Joshua Sinclair
David Ware
John Chase
Josiah Whitney
Charles Whitney
John Perley
Nathaniel Frost
Jeremiah Mitchell
Matthew Fowler

Abner Knowles
Henry Farwell
Jonathan B. Ordway
John Boody
Benjamin J. Rackliff
Robert Jackson, Jr.
Peter Jackson
Stephen Sparrow
Charles Hopkins
James Mitchell
Joseph Stevens
Mark Libby
Joseph Green
David Bean
John ? Gerry
Joseph Mitchell, 2nd
Noah Mitchell
Samuel Webb
Lemuel Bartlett
William Mitchell
Joseph Carter
John Melvin
William McGray

In January 1804 the House read the petition and concurred, then it was sent to the Senate, but no action was taken until the first of June. A bill of incorporation was prepared and on the fifteenth of June 1804, "the bill having had two several readings, passed to be engrossed and sent down for concurrence." Five days later the House made the same recommendations, and on the twenty-second of June 1804, the Plantation became the town of Unity, the one hundred and fifty-third town incorporated in the District of Maine.²³

What circumstances existing in the first years of the nineteenth century impelled our forefathers to call the town Unity? It bears a certain distinction and in comparison with other names of towns is

22. Petition to the General Court, January 1804, Massachusetts Archives, Boston, Massachusetts.

23. William Williamson, *The History of Maine*, Augusta, 1830, Vol. II, p. 598.

quite individualistic. It is said that long ago our progenitors selected the names of children from the Bible, and the names of towns from the hymn book. Perhaps this is partially true. Most Maine towns fall into four divisions; first, those named after persons and places; second, those named for patriotic terms; third, those taken from Indian names; and fourth, those with some reference to physical features, or to a natural terminology. There were a few based upon foreign sources, including some of Biblical origin.²⁴

Unity fits under the category of a patriotic term.²⁵ Unity was not the first name submitted when the incorporation papers were sent to the Massachusetts General Court. In January 1804, the Unity townsmen selected the name of "New Columbia" for their choice, an equally impressive name ringing with idealism and the patriotism spirit of 'seventy-six. The appellation New Columbia was for some reason rejected. Perhaps it sounded too much of Jeffersonian democracy for the Federalist legislators of the great Commonwealth. If they objected to "New Columbia", it seems improbable that they would have approved of Unity. At any rate it was resolved by the Senate and the House of Representatives "in General Court assembled and by the authority of the same that the Plantation heretofore called Twenty-five Mile Pond, in the county of Kennebec . . . be incorporated into a town by the name of Unity . . ."²⁶

Unity was incorporated in an election year. Politics was then a major factor in the lives of the people. Jeffersonian democracy existed almost wholly in the frontier districts. According to an early inhabitant of Unity the town was named for the then existing "unison in political sentiment."²⁷ Unfortunately the town clerk of Unity neglected to record the results of the 1804 election, so it is impossible to learn exactly how the voters stood in the election. We may be sure that most of the citizens of the town belonged to the Democratic Party for Unity was a Democratic stronghold until after the middle of the century. This was an era when we note in American history the rise of the common man. The frontier was an intensely democratic place where everyone was regarded as an equal. Many of them had suffered at the hands of the large land holding

24. Stanley B. Attwood, *Length and Breadth of Maine*, Augusta, 1946, pp. 29-30.

25. The historian in his researches must be careful not to confuse the two. The proprietor's records of "a place called Unity" are deposited with the Maine Historical Society, but they do not concern this history, but that of New Sharon.

John McKechnie of Winslow in 1769 surveyed the lands of the proprietors east of the Kennebec. He was one of the first to be familiar with the lakes and ponds in this vicinity. In all probability, McKechnie named Unity Pond Twenty-five Mile Pond, as it was twenty-five miles from Fort Halifax, at Winslow. Coffin, "Missionary Tour, 1796", p. 318.

26. *Private and Special Statutes of the Commonwealth of Massachusetts*, (1780-1805), Vol. III, pp. 455-456.

27. Williamson, *History of Maine*, Vol. II, footnote, anonymous letter, undated, p. 598.

proprietors who represented the upper class. It was not surprising to see the settlers repudiate the party which the proprietors represented. Hence, it is highly probable that when the voters of Unity voted in the election of 1804, they were "in unity" for a second administration of our third president, Thomas Jefferson.

In the initial stages of settlement population was concentrated in the Quaker Hill neighborhood known as "the settlement." The "settlement" flourished as the center of the town until 1830. The attractions of Sandy Stream and the increasing traffic of the Penobscot "post road" pointed up advantages of the present village site. A store or two was put up as early as 1823, and in 1831 a tannery was established on the stream.²⁸ Soon shops and houses sprang up to rival the Quaker Hill community. The inhabitants of the "settlement" applied a name to the present village, which is not forgotten even today. They named it "Antioch", probably more in jest than in any seriousness, but the appellation stuck. When they drove their teams to the village, old timers always said they were "going to Antioch".

THE TWO TOWN HOUSES

The town meeting form of government is as peculiar to New England, as pumpkin pie, or a boiled dinner. Town meetings date from the colonial times. Town meetings were held from the time of Unity's incorporation in 1804; previously plantation meetings were held. The first town meetings held in this town were held in the dwelling houses or often in barns.

The first plantation meeting was held at the house of Lemuel Bartlett in August, 1802. The second plantation meeting was at John Chase's house the following year; and the third meeting, the last plantation meeting held in April, 1804, two months before the plantation was incorporated, was held at Benjamin Bartlett's house.

In March, 1805 (the town was incorporated on the 22nd of June, 1804), a town meeting was held at Benjamin J. Rackliff's house, which was called "the tavern". Rackliff, styled inn-holder, and the freeholders, so-called, met here and transacted the town's business. Thus it appears that the inhabitants assembled at different homes each year during the early town history. However, as the town's population increased, small dwelling houses were not large enough and at first barns were used for places for town gatherings and meetings. However, it was soon apparent that a more suitable place was needed.

In the March town meeting of 1822 an article appeared in the town warrant concerning building a town house. At this meeting it was voted to choose a committee "to take into consideration the expediency of building a town house, the place where, the time when, the size, and structure of the house and the method that shall be taken to build it and to report to the town next fall." At the same time it was agreed that the town house committee consist of three, Dr. Rufus Burnham, Col. Nathan Stanley, and John Chase. By August this committee submitted a report, and a special town meeting was called. However, it seems that the townspeople were dissatisfied about the matter, for nothing was done; evidently there was such a divided opinion concerning the whole matter that, as often happens, there was a great deal of discussion with little result. But the town house subject was not forgotten, and the affair mulled along, until in 1826 another warrant was inserted into the town warrant. In March of 1826 the citi-

28. The tannery was located on the bank of Sandy Stream nearly behind Harding's garage.

zens voted to choose a committee "to see whether a town house shall be built, and when and at what place and the business to be reported at the next town meeting." At this meeting another committee of five was appointed, consisting of Capt. Thomas Fowler, Hezekiah Chase, Henry Farwell, Benjamin Ayer, and Jacob Trueworthy. At the next meeting in April of 1826, the interested voters achieved some success in their efforts. They voted to accept the report of the committee, and at the same time voted to put up the building of the town house at auction. Benjamin J. Rackliff bid off the building of the structure for two hundred and sixty-eight dollars. Another committee was chosen to superintend and supervise the erection; those chosen were Hezekiah Chase, Robert Jackson, and Reuben Brackett.

For some reason after Benjamin J. Rackliff had agreed to build the town house for the amount specified, Rackliff refused to put up the town house. On what ground he declined to carry out his bargain we do not know. Rackliff seems to have been a man of changeable character and easily put out by minor disagreements. It is possible that if he couldn't build the house the way he desired, he wouldn't do anything at all.

The Unity inhabitants decided to have their town house erected near the south part of the town. It was built between Peter Jackson's place and the Benjamin R. Stevens place, almost to the corner after passing over the crest of Quaker Hill almost opposite Quaker Church. The town house did not set square with the road, but rather at a diagonal. There was a door at the side rather than in the middle. It was a one story structure, and smaller than the present vacant town house.

Since Rackliff turned down the privilege of building the town house, the town had to find another bidder. In September, 1826, at a town meeting held in Jacob Trueworthy's barn, article five was "to see if the town will alter the place fixed at the last meeting for erecting a town house and see if they will take further measures for building same." It would seem that certain persons did not approve of the locality picked out by the committee for the site. At any rate at this the meeting of September eleventh, 1826, Jefferson Sinclair bid off at auction and agreed to build the town house for two hundred and ninety-four dollars.

Whether work on the building was begun at once, we are unable to say (as it was fall); probably nothing was done until the next spring. We do know that the new town house was finished by fall of 1827. In an old bill of accounts, which Joseph C. Small, selectman, presented to the town for his expenses, one of the items, dated April 7th, 1827, was: "To making out a lease for the site of the town house fifty cents." This seems to be good proof that the town house was begun in the spring and completed by early fall. In a September, 1827, town meeting, the town voted "to accept the town house as built nearly according to contract."

The town house which was built in 1827 was used for more than forty years. Annually the inhabitants traveled in the spring to attend the town meetings. Gradually the population shifted from the south part of the town to the village, and many thought it was an inconvenient location and should be moved nearer the center of town. Also the old building was in a state of disrepair. Consequently, a group of individuals went ahead and proposed that a new town house be built.

Details are missing, but the site of the new town house was decided opposite the Varney place. In June, 1874, the inhabitants of the town of Unity purchased a half acre of land from James B. Vickery, the site to be used for a town house as long as the town desired to use it for this purpose. In the same year the town had a new town house built, which was used until late in the nineteen thirties (1933.)

This town house was a one room affair with benches around the sides. There was a small ante room, where the selectmen might meet. At the end opposite the entrances was a raised platform, where the moderator and clerk and selectmen might stand or carry on the town meeting; and in front of the platform was a sort of walk made so that

voters had to walk single file and pass the platform when they cast written votes. It was unfinished on the inside, natural wood. The entrances were on the east side; two doors on either side.

On the south side was a small carriage house, where for many years the town kept the hearse. This hearse was bought in 1880, so it must have been about this time the small building was erected to store it in.

The hearse was an object of great interest when it was newly purchased. It was a real funereal looking vehicle with silver urns and black drapes and large plate glass windows. It was used for its first time over in the south part of town and many of the curious were eager to see the fine, new hearse, and as it passed, many gathered by the side of the road to get a good look. One admiring, elderly lady, quite pleased with its appearance, remarked, "My, don't that look invitin'."

The Town Farm

One of the outstanding problems of every town during the nineteenth century was that of providing assistance to the poor. During the first six decades of that century the towns partially solved the problem by auctioning off these unfortunate individuals to the highest bidder. This procedure occurred at town meeting annually, when the paupers were delivered to that individual, who agreed to keep them for the lowest sum. Town records testify to dozens of instances of such tactless arrangements. Some were too old to take care of themselves; some were neglected by shiftless providers; some were orphaned children farmed out to a family where they worked and lived a wretched existence.

As early as 1858 Unity had considered a plan, which had been adopted by other towns, of purchasing a town farm.²⁹ In response to a letter written in March 1860 to Edwin Small of China, James Fowler, Jr. received a reply saying that China had profited by sponsoring a poor farm to provide for town paupers. However, because of the war, Unity did not do anything until the spring of 1867, when the town voted 31 in favor and 4 against buying a farm. James Fowler, Jr., Reuel Mussey, and Benjamin J. Woods were selected as a committee authorized to purchase a farm by April 9 of that year, along with furnishing it with stock and tools. A farm in south Unity was purchased for \$2200. This was the Hosea Rackliff farm, which adjoined the land of John M. Thompson. The farm was placed in the hands of an overseer who directed the work and kept the accounts. The number of paupers who lived on the farm varied from three or four to eight or nine. The town farm proved useful for nearly half a century, but was sold in April 1912 to Henry Foster, and the poor were again put in custody of the selectmen.³⁰

29. Town Meeting Records, March 15, 1858. In a town meeting the selectmen were appointed to investigate the "propriety of buying a town farm and report to next annual meeting." The matter was postponed, but instead the town contracted with Abram Cookson to take care of the poor for \$1700 for three years. (Apr. 9, 1860 to Apr. 9, 1863). Cookson refused to take care of wives of Civil War volunteers.

30. Town Records, Book III, March 18, 1867, p. 94.

CHAPTER V

CHURCH HISTORY

Since Unity was settled by descendants of the old Puritan and Pilgrim stock, it might be expected that most of the families were members of the established Congregational Church. While there was a remarkable unanimity of religious sentiment prevailing at the close of the American Revolution, there were other denominations such as the Friends, Methodists and Baptists making themselves felt in the frontier areas even more than were the Congregationalists. The Friends, or Quakers, first established themselves at Eliot in 1730, and grew stronger during the remainder of the century. Other Friends' churches were founded at Falmouth, South Berwick, Durham and Windham much to the consternation of the Congregationalists,¹ who were alarmed at the other sects appearing in Maine. By 1783 the Baptists were already firmly entrenched. Like the Methodists who took root in Maine in a later decade, the Baptists were unconcerned about ministerial qualifications, "more was thought of ready gifts and fervent feelings, and less of sound learning."²

Early Baptists were called "New Lights" and "became disaffected to the 'Standing Order', as the Congregationalists were then called, and protested against paying parish taxes, and probably some nominally joined the New Lights for the sole purpose of evading taxation."³ However, the greater part of the Baptists apparently were conscientiously opposed to the Congregational doctrines and teachings. Many of the Baptist preachers preached without notes, which made them popular in an uneducated society.⁴ Indeed, it became an adage with them that "reading is not preaching."⁵ Both Baptists and Methodists were exceedingly emotional and revivalistic. Meetings were noisy, "sometimes disorderly", with frequent exhortations by members of the congregation and violent gesticulations; however, they were sincere and devout.

The Methodists did not appear in Maine until 1790. Jesse Lee, the famous Methodist apostle, preached his first sermon in Saco on September 10, 1793, and while he was in Maine established the Readfield Circuit. The Methodists became true frontier ministers. Rea-

1. Williamson, "Religious Denominations — Maine at the Close of the Revolution." *Collections of the Maine Historical Society*, Bath 1876, Vol. VII, p. 221.

2. *Ibid.*, p. 226.

3. Pierce, *History of Gorham*, p. 75.

4. Williamson, p. 226.

5. *Ibid.*



HOUSE BUILT BY HEZEKIAH CHASE, 1826



BUILT BY LEMUEL BARTLETT ABOUT 1813



LEFT TO RIGHT: STORES OF JOSIAH HARMON, T. B. COOK, JOHN
CRIE AND J. R. TABER; BURNED 1871



STORE BLOCK FROM 1878 TO 1928. J. R. TABER HALL AND STORE
IN FOREGROUND. L. H. MOSHER'S STORE ON CORNER



UNITY VILLAGE ABOUT 1880



BENJAMIN R. STEVENS, 1787-1876, AND SARAH (RICH) STEVENS,
HIS WIFE



MARGARET PATTEE FARWELL, WIFE OF HENRY FARWELL, 1787-1865;
AND HENRY FARWELL, 1772-1865



SOLDIERS OF THE UNION, 1861-1865. LEFT TO RIGHT:
LT. JOHN BERRY; THEON RANLETT; STEPHEN GORDON;



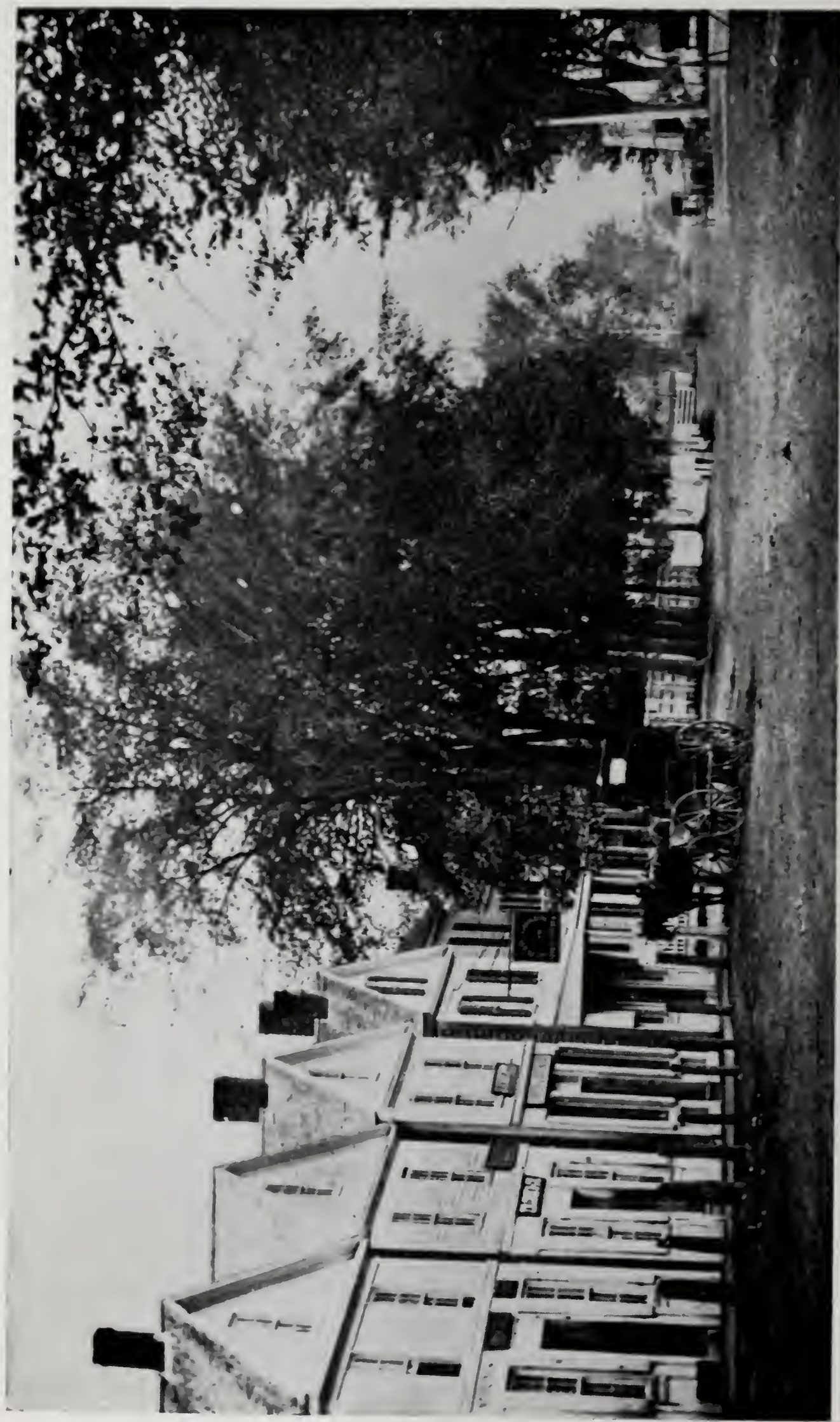
FOUR DAUGHTERS OF LEMUEL BARTLETT

UPPER LEFT: JANE BARTLETT AYER, 1795-1889

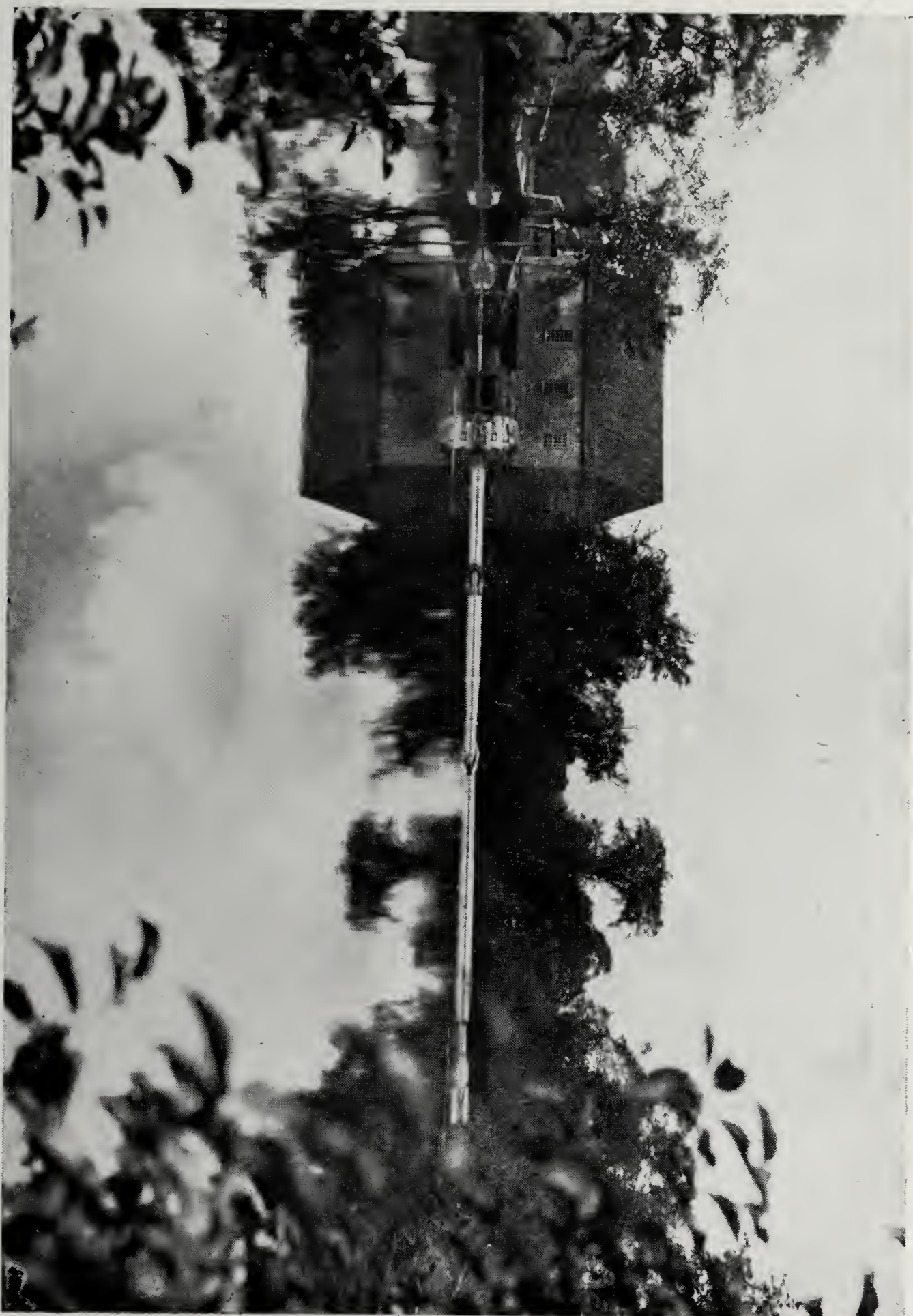
UPPER RIGHT: ELIZA BARTLETT GILKEY, 1792-1880

LOWER LEFT: HARRIET BARTLETT FOGG, 1807-1863

LOWER RIGHT: HEPSIBAH BARTLETT BANKS, 1800-1876



WEST SIDE OF STREET ABOUT 1868. THESE STORES BURNED IN 1871



CONNOR GRIST MILL BUILT IN 1815,
DESTROYED BY FLOOD IN 1936



UPPER LEFT: JOSEPH CHASE, 1804-1876

UPPER RIGHT: CLEMENT RACKLIFF, 1775-1858

LOWER LEFT: MRS. NATHANIEL STEVENS, 1775-1856

LOWER RIGHT: JAMES GILKEY, 1780-1853



UPPER LEFT: JOSEPH FARWELL, 1815-1895, AND WIFE

UPPER RIGHT: MRS. HENRY FARWELL, 1787-1865

LOWER: THREE YOUNG BELLES: SUSAN HASKELL,
ALMEDA SPROUL, MARY FOWLER



UPPER: LYDIA BARTLETT VICKERY, WIFE OF DAVID VICKERY,
1787-1865

LOWER LEFT: ELI VICKERY, 1807-1877

LOWER RIGHT: CLARISSA VICKERY, 1809-1886



FRIENDS' MEETING HOUSE ON QUAKER HILL, BUILT IN 1827



UNION CHURCH COMPLETED IN 1841
HOUSE BUILT BY JOSEPH GILKEY, 1842



THE CENTRAL HOUSE, HOSTELRY OF STAGE-DRIVING DAYS;
BUILT ABOUT 1826, BURNED IN 1878



UNITY VILLAGE, 1880

lizing the need for religion in the remote rural districts, they sent circuit riding preachers into those areas. The Congregationalists denounced all of these newly arisen denominations. After making a tour of inspection of Maine the Reverend Paul Coffin, the ardent Congregationalist, in his journal denounced the Methodists for licensing preachers who were almost "totally void of ministerial qualifications." This charge was largely true. He wrote that they destroyed "the order of the Gospel," and ruined "the fellowship of the Churches."⁶ Coffin concluded, "I think our new settlements are much to be pitied, as they are overrun with Methodist teachers. How truly lamentable is it, that New England should despise a learned ministry, or through covetousness, go destitute of it, till, by their ignorance and God's rigorous judgment they become fit for every wind of doctrine, and every ruinous error of delusion."⁷

Thus it is easily seen that the old order Congregationalists of a stern calvinistic theology did not entirely dominate the religious scene at the close of the 18th century. The long struggle for religious freedom was reaching its fruition. The voices of many liberal thinkers were having tremendous influence upon the people of the day.

Consequently, in 1783, when the religious history of Unity begins, there was a pronounced animosity among rival denominations. With the exception of the Friends, who maintained their doctrines of peace and sobriety, the denominations looked upon each other with suspicion and disdain. Such a situation could not but have its harmful effects upon the small plantation towns of Maine.

From almost the beginning Unity was beset with religious quarrels. Mrs. Hannah Gilpatrick, a neighbor of Thomas Fowler, observed, "The people here are of two sorts; one swallows all kinds of preaching; the other, sick of false religion, have grown indifferent, even to the true."⁸ Between 1783 and 1793 the ministrations of the gospel were provided by Stephen Chase, a lay preacher, and John Whitney, a Baptist preacher of no exceptional ability. Chase and Whitney frequently quarreled. The petty controversies concerned the interpretation of church doctrines; therefore, the congregations were confused and misled because of the hair-splitting heard in the frequent sermons. No settled minister or church was built in Unity until the second decade of the nineteenth century. The religious quarrels dampened the ardor of the people. This enthusiasm combined with their slight incomes to support any church delayed the religious development of the town. The situation in Unity was typical of the prevailing religious conditions in Maine.

At the close of the eighteenth century the Methodists were commencing to win followers throughout the union. Quick to see the opportunities in the unsettled towns of the interior of Maine, the

6. Coffin, "Missionary Tour, 1796," p. 334.

7. *Ibid.*, p. 336.

8. Coffin, "Missionary Tour, 1797", p. 352.

Methodists sent their circuit riding missionaries into the small back-woods places to establish churches.

The history of the Methodist church in Unity began in the year 1793, when the Reverend Jesse Lee visited Unity.⁹ In 1795 Jesse Lee preached in Unity again. This second visit was made in April of that year when he experienced some success with his preaching, and it was recorded "there had been a gracious revival."¹⁰

In those days there was only a spotted trail through the forests; here and there was a cleared settlement with a cabin and few acres of cultivated land. The roads were bad, often almost impassable. Like the other circuit riders of the time, Lee rode on horseback, the general mode of travel. He used two horses, alternating on each. His outfit consisted of his saddle-bags, stored with hymn book, Bible, and a few other books for propaganda use, and a small supply of clothing. Thus we may visualize this purveyor of the gospel, astride his horse, riding along the lonely trails, stopping where he could gather a few people together to hear his message. Though his appearances in Unity attracted some attention, no church was organized until later. Mrs. Peter Ayer, daughter of Lemuel Bartlett, said that she remembered his visits to her home. She related that Lee preached to a few at a private house. She also remembered his traveling with two grey horses, riding one a while, the other following, then alternating.¹¹

By no means were the Methodists alone in carrying the word of God to the remote country districts, then undergoing a transformation from frontier to settlement. The Congregationalists, likewise, sent their agents into the field to combat the inroads of the revivalists. One of the more prominent Congregational missionary ministers was the Reverend Paul Coffin of Buxton. Coffin was born in Newbury, Massachusetts, attended Harvard College, from which he was graduated in the class of 1759. In 1763 he became the permanent minister of the town of Buxton, where he remained until his death in 1821 ended one of the most remarkable careers and pastorates in the Congregational Church. He was brought up a strict Calvinist, as were most of the ministers of his time. This will account for his attitude toward rival denominations, which he looked upon as usurpers and heretics.

Paul Coffin began his first tour of eastern Maine in the early summer of 1796. On this trip he preached at Monmouth, Readfield, New

9. Jesse Lee was born in Virginia in the year 1758. During his first years he preached through the South, but in 1789 he came to New England where he was received with considerable success. He preached in Connecticut and Massachusetts before his coming to Maine in 1793. He was a man of vigorous mind, of popular eloquence, and tireless energy possessing both physical and spiritual strength. He did not possess a great intellect. Stephen Allen, *History of Methodism in Maine*, Augusta, 1887, p. 12.

10. *Ibid.*, p. 19.

11. Reverend W. H. Pillsbury, *History of Methodism in East Maine*, Book II, Augusta, 1887, p. 92.

Sharon, Farmington, Starks, Fairfield, Clinton, and finally at Unity, which he reached on the second of August. Coffin spoke of a visit to Daniel Whitmore's, where he presumably presented his first sermon. He recorded in his diary, "Preached to a few from 'Hebrew's 4:12' ".¹² Where the inhabitants were so scattered, it was difficult to inform them of a special meeting of divine worship, so there were seldom more than a dozen listeners to these ministerial discourses. They were held in cabins or houses, in barns, and sometimes in the open under the trees of the forest.

Feeling discouraged and wrought up during his first visit to Unity, the next morning (August 3rd) Coffin rode to Joseph Stevens' and preached another sermon from Acts, 17:30, 31. The Reverend John Whitney was there and listened to Coffin. When Coffin had finished, Whitney got up and preached. "My sermon seemed to be his text and Whitney spoke loudly and vehemently," wrote Coffin. Whitney added nothing of any weight, or profundity to what Coffin had spoken. "The people were angry with Chase for secreting more than publishing my presence and lectures; for some lost the opportunity of hearing me by his guile,"¹³ wrote Reverend Paul Coffin before he departed from Unity, not especially impressed by the conditions he found here. Coffin continued his tour proceeding to Albion, then to Montville, and Belfast, where he turned south and went to Union, Bristol, Edgecomb, Wiscasset, North Yarmouth, Falmouth, then to Gorham and home. He had traveled more than five hundred miles, preached fifty-six sermons and visited forty towns.

Like the other missionary minister, Jesse Lee, the Reverend Paul Coffin rode horseback and carried in his saddlebags extra books and pamphlets which he distributed to his listeners. At Unity Coffin gave away books called *Warning to Churches*, a religious tract, which cautioned them not to accept the dogmas of the Methodists and Baptists. Also he delivered to appreciative individuals of the town, Doddridge's *Ten Sermons*.¹⁴

A year later Paul Coffin made another missionary visit to the remote communities east of the Kennebec. On the tenth of October 1797 he arrived in Unity from Winslow, Clinton and Sebec, and again lodged with the Whitmores. On this visit he remained longer and delivered seven sermons, two on Sunday. He called upon Thomas Pearson, John Mitchell, Stephen Chase, whom he left soon after dinner because "Father" Chase talked of the double meaning of every text, to which Coffin was unable to agree.

Another missionary minister, the Reverend Jotham Sewall¹⁵ of

12. Coffin, "Missionary Tour, 1796", p. 318.

13. *Ibid.*, 320.

14. *Ibid.*, p. 336.

15. The membership of the Congregational Churches in Maine at the close of the eighteenth century was amazingly low; church membership had dwindled to only a few members in even the large towns like Falmouth and Scarboro.

Chesterville assumed the task of converting and forming new churches in the remote localities where there was a strong need. A native of York, Jotham Sewall was regarded as the greatest missionary minister of the Maine Congregational Church in the nineteenth century. Sewall settled at Chesterville, where he resided with his family. Since he was traveling a great part of the time, he was not a permanent pastor there until 1820. He was responsible for forming many of the Congregational Churches of southern and eastern Maine between 1801 and 1835. "Father" Sewall preached in Unity sixty-three times.¹⁶

In late September 1803, on his first visit to Unity, Sewall, astride his horse, drew up at Mr. Perley's in south Unity with the intention of organizing a Congregational society. Only a small number, five, got together in the afternoon. "Five persons attended a conference with a view of being embodied into a church, but could not get comfortable evidence of more than one . . . felt obliged to refuse embodying them; exhorted, prayed with them and dismissed them being unequal."¹⁷ The same evening he preached to a small group, taking his text from the first chapter of John, seventh verse. Achieving a degree of success he called it "a comfortable season."¹⁸ However, it was not an encouraging situation. Even the fleas at Mr. Perley's, where he lodged, bothered him after he retired late that night. The next morning riding on to Beaverhill,¹⁹ a large number assembled to hear him.

It was five months before the good parson came to Unity again; this time preaching at Mr. Hopkins' house. "Quite a solemn time. O that it might do good." Nevertheless, the lack of interest was disheartening, and the prospects for an increase were dim.

Sewall spoke here again in March when he stayed with Thaddeus Carter. He noted that Mrs. Carter "appears to be a Christian," perhaps he thought less of Thaddeus' inclinations. Just a year later he visited the Carters again. The conversations with them profoundly shocked him, as Sewall did not accept any of the doctrines then being circulated on Universalism.

Rode two miles to Mr. Carter's and there spent several hours in conversing with another Mr. Carter who had adopted quite wild notions. Holds all the Bible is to be misunderstood; spiritually there is no such things as the Garden of Eden, nor even such a man as Moses; the patriarchs, or even such a being as Christ literally. At the way Christ was born again was by being born in the hearts of everyone that is born again. After conversing awhile I told him that I thought he was led away with a delusion of the devil.²⁰

16. Calvin M. Clark, *History of the Congregational Churches in Maine*, Portland, 1935, Vol. II, p. 315.

17. Probably this first attempt by Mr. Sewall was at Benjamin Rackliff's tavern where meetings were usually congregated.

18. Jotham Sewall Diary, September 27, 1803, Maine Historical Society, Portland, Maine.

19. Freedom.

20. Sewall Diary, March 18, 1805.

The radical thinking of Rousseau, and Tom Paine certainly revealed themselves in the Carter household. Yet about the same time Thaddeus served as tithingman of the community, so he could not have been regarded as too irreligious.

During his visits in this area in the fall of 1803 and the spring of 1804, he preached sermons on several occasions. Taking advantage of his opportunity Sewall baptized several children in homes of sincere Congregationalists. If the season permitted, he took them to the bank of a stream and performed the baptismal ceremony.²¹ Reverend Sewall on one of his missionary jaunts baptized the infant Elijah Parish Lovejoy, while in Unity, the Hopkins, Knowles and Sinclair children.

Not until the last month of the year 1804 did Jotham Sewall decide to form a church in Unity. On the thirteenth he preached in Fairfax, and on the following day arrived at Abner Knowles' home, where he formed a conference "to see if a church could be collected." Notifications of Sewall's intentions were circulated, and in the afternoon a small number met at Dr. Knowles' house. Only eleven assembled. However, taking them into the church proved a serious step, and all of them had to be examined on their attitudes concerning church fundamentals. A Mr. Chalmers and Reverend Daniel Lovejoy of Albion assisted in this inquisition.²² It lasted all the afternoon, and after the examination was completed nine were accepted to form the body of a Congregational Church. ". . . nine of which united together; two males, seven females. It was refreshing to hear their relations in convening together . . . felt tired in my mind with one member that was admitted."²³ The nine who were admitted to the fellowship of the new church are not positively identified, but they were probably the following:²⁴

Mrs. Mary Rackliff
Sarah Hopkins
Dorcas Knowles
Mehitable Ordway
Abigail Sinclair

Stephen Sparrow
Dr. Knowles
Joshua Perley
*Thomas Harding
Mrs. Joshua Perley

This was not an imposing start, and Sewall's troubles arose almost at once. Squire Rackliff, the tavern keeper, became irked because his wife joined the church without his consent. As a consequence meetings usually held at Rackliff's dwelling, terminated since he re-

21. Fairfax (Albion) "Baptized Mrs. Douglas and William Farnham by going down into the water with them in Fifteen-Mile Stream and their taking up water and applying to them baptism; also five children."

22. Sewall Diary, December 14, 1804. They were questioned in detail regarding their religious beliefs and qualifications.

23. *Ibid.*

24. This list cannot be too inaccurate at this time since these families were the leading Congregationalists. Not long after the children of these families were baptized by Mr. Sewall as he records "on her account" after each parent. *Thomas Harding joined the following day.

fused permission to hold them at his tavern.²⁵ Tried as Sewall was by this experience, the conscientious man recorded, "God can excuse even this affair to assure the salvation of his soul." The rest of the meetings were held at Jonathan Ordway's. While Sewall was in Unity, he held church services twice or sometimes three times a day. "It was a solemn time", Sewall recorded, and at noon two persons were examined and received into his new flock. At the close of the meetings of the third day Sewall wrote, "administered the ordinance of the Lord's Supper to the new established church and truly it was a good season."²⁶ After two long preaching sessions, he rode to Job Chases'. Since it was almost dark when the other meetings concluded, at seven o'clock Sewall commenced his third service of the day. "It was not an uncomfortable season."²⁷

Sewall was an arduous worker, pursuing his labors with the devotion of a saint and the zeal of a true missionary. Indeed, he was a busy man. During the week that Sewall organized the first church formed in Unity, he preached nine sermons, visited eleven families, praying with them, usually standing beside the bed as was the custom. Usually Bible or scripture reading followed after breakfast and supper. Altogether he preached a child's funeral sermon, organized a church, examined members, and baptized several persons; conversed with several people on religious topics, and comforted two sick people. The next morning he departed (December 20th, 1804) for Fairfax, sensing a considerable pride in his accomplishments.

In July 1805 Sewall returned to see how his church was progressing, only to find one of his members in a scandalous affair. He rode to Dr. Knowles' where he talked the matter over with the good doctor. Sewall called his church together at the school house on Quaker Hill and delved into the problem of the "unhappy affair of Mr. Perley," who, it seems, had committed adultery. Mr. Perley was admonished and suspended from the church for his indiscretion. Sewall then spoke to the people concerning this action, for which there was an outburst of tears, and the meeting closed with a prayer for the wayward. Sewall remained in the community for two days more.²⁸

The Unity Congregational Church formed by the Reverend Sewall in the late fall of 1804, never grew in strength and was never very prominent in the activities of the town. The circuit rider got around, as often as he could. However, between 1804 and 1830 the Unity Church never consisted of more than a dozen members. These were unable to support a settled minister and had to depend upon the traveling circuit ministers. Church services were irregular and usually held at the school house. In June 1829 when Sewall was here, he deplored the lack of interest and low state of affairs. Sewall wrote

25. Sewall Diary, December 15, 1804.

26. *Ibid.*, December 16, 1804.

27. *Ibid.*

28. Sewall Diary, July 17, 1805.

in his diary, "In 1804 there were twelve members and circumstances looked favorable, but now after more than twenty-four years it is reduced to six, only two are males. Mr. Perley, the principal leader member has now been twice excluded for adultery and remains cut off. How the sovereignty of God is manifested."²⁹

Sewall was assisted in his enormous missionary labors by other ministers. In late 1807, the Reverend Daniel Lovejoy of Albion, the father of Elijah Parish and Owen Lovejoy, was employed as an itinerant preacher to the general Kennebec area speaking in Unity frequently. In June, 1829, Lovejoy was installed as a regular pastor for the towns of Unity, Albion, Windsor and Washington.³⁰ At this time he probably preached in Unity about once a month. There was not at this date any Congregational Church built in Unity. Mr. Lovejoy continued his pastorate, until he suffered a break-down in August 1833, when he took his own life.³¹ Particularly Unity and Albion were grieved by the death of their "beloved and revered pastor" and prepared to "weep in sackcloth."

At this time Unity belonged to the Kennebec Congregational Conference. About fifteen churches were assigned to the conference; few of which were very strong. The conference secretary wrote in his report, "Instead of rejoicing over new converts and congratulating each other on the enlargement of Zion, the brethren were called to lament over the diminution of their numbers."³² Before Mr. Lovejoy died, Albion in the winter of 1831 experienced a slight revival which added ten or twelve to the church. The minutes say that at Albion it required great effort to sustain a ministry even a fourth part of the time, but now (1831) they are preparing to build a "house of prayer."³³ It is interesting to note that the churches in this region as churches elsewhere in New England were manifesting an interest in the temperance movement. About 1835 the religious prospects, "which have hitherto been exceedingly dark and distressing begin to brighten." Sometime in 1835 a Reverend Carruthers started revival meetings in Unity. His labors were blessed by the "revival of religion in Unity and the great enlargement of the little church there. May the Lord of the harvest send forth laborers into the whitened field."³⁴

29. *Ibid.*, June 1829. Also see Jotham Sewall, *A Memoir of Reverend Jotham Sewall*, Boston, 1853, p. 296. Sewall compares in his diary Unity with the Rumford church which he had organized in 1803. In the intervening years Rumford's membership increased from six to more than a hundred members.

30. Jotham Sewall, *A Memoir of Reverend Jotham Sewall*, Boston, 1853, p. 297.

31. Henry D. Kingsbury and Simeon L. Deyo, editors, *History of Kennebec County, Maine* "Albion", p. 1194.

32. *Minutes of the General Conference, Congregational Churches of Maine*, 1828, p. 13.

33. *Ibid.*, 1831, p. 13.

34. *Ibid.*, 1835, p. 15. Sixteen members were added making a total of twenty-four in the Unity Congregational Church.

In the summer of 1836 the Rev. Elijah Kellogg spent two months in Unity; however, more of a vacationer than as a pastor.

During the next twenty years the Unity Congregational Church made some gain, but compared with the Methodist and Baptist denominations it remained small. In most communities the Congregationalists continued to represent the old New England faith preserving the old doctrines. As small as the Unity congregation was, in 1837 it succeeded in building a meeting house.³⁵ This building was constructed through the efforts of Ephraim Murch, Elisha Parkhurst, David Vickery, and Jonathan Stone who contributed time and money to bring it to completion. A settled pastor, Isaac E. Wilkins, worked zealously to increase the membership but only partly succeeded. In 1840 membership reached thirty. Evidently not all members were satisfied with the strict beliefs of the Congregationalists and at this time some became interested in building a Universalist church at the village. This action nearly divided the Congregationalist church and crippled its activity. Wilkins remained for several years doing what he could to keep the church alive. In the spring of 1843 "the influences of the Holy Spirit were poured out and several conversions occurred in Albion, Sidney, Unity, and Vassalboro."³⁶ Despite this revival there were less than twenty-five members belonging to the Unity Church. The decline continued, and most of the churches in the Kennebec conference were described as in a "lingering dying state."³⁷ Taber's *History of Unity* states that the ministry of the Congregational Church was largely supported by contributions from the village.³⁸ Nelson Dingley, Thomas Snell and John L. Seavey, influential men living there, argued that the church ought to be moved to the village. These men finally convinced the other pewholders, and the move was effected in the fall of 1849.

We the undersigned pewholders in the Congregational Meeting House, now situated in the Murch neighborhood, so-called, hereby give our consent that the said Meeting House be moved of said position, where it now stands, to Unity Village, provided we own the same pews in said house after it is so removed free from all expense to said owners.

Thomas Snell
Rufus Burnham
John L. Seavey
Jonathan Stone, Jr.
Edmund Murch
Samuel G. Stevens
James Kelley
Elisha Parkhurst
Lydia Vickery
Hiram Whitehouse
Burnham Kelley
Samuel S. Berry

Damaris Vickery
Albert Vickery
Nelson Vickery
Seth Thompson
Abial Knights
John Stevens
Josiah Murch
George Hunt
James B. Vickery
James Mitchell
Edmund Mussey

35. Murch, *History of Unity*, p. 16. The church was located in the northeast corner of land belonging to John Stevens, where Charles Murch now lives about a mile from the village.

36. *Minutes of General Conference*, June 1844, p. 15.

37. *Ibid.*, June 1846, p. 15.

38. Taber, *History of Unity*, p. 20.

The church was transported to a site opposite the present Masonic Hall, very nearly where George Patterson's barn now stands. Unfortunately the decline was not checked. The conference of 1851 voted that the Church in Unity of twenty-five members be transferred to the Waldo Conference. That same year the Reverend Luther Wiswall placed the Thorndike Church back on its feet, after many years of neglect.³⁹ The Brooks church, however, fell by the wayside as a result of unfavorable circumstances as well as the removal of members. The Congregationalists in Unity maintained themselves until 1860. After this, services were held infrequently.⁴⁰ In the eighties the church was sold to Albert F. Watson. The pews were presented to the Friends' Society and placed in the Quaker Church. Later Thomas Cook bought the building from the Watson heirs and subsequently it was used by him as a potato house.⁴¹

Since the Congregational ministers were on the scene early in the attempt to form a church in Unity, why were they so unsuccessful? This question is not easily answered; a variety of reasons might be given. Probably it was not one factor, but several which contributed to failure.⁴² First, the Congregational doctrines did not suit the people here; second, the rivalry of the Methodists who had a democratic theology, were not dependent upon an educated ministry and emphasized emotionalism, drained away potential membership; third, the Congregationalists were divided and had to contend with a liberal spirit within their ranks. In other words, there were some who still held to the stern, austere belief of Calvinism, while there were others more inclined to Universalism. Such a divided church had slight chance of holding a constant congregation.

THE METHODISTS

The Methodists, unlike some of the older established churches of calvinistic background, took religion into the frontier. They visited the remote rural areas of this state when the inland towns were just commencing settlement. They carried religion to the people, when these pioneer settlers were unable to support a minister, or build a church. This gave a considerable impetus to their movement, and the doctrines of salvation for all, were especially appealing to the poor, often illiterate or uneducated farmer-pioneers in the wilderness. The revivalistic sermons with their tearful sessions appealed to the settlers. They liked the stirring hymns, the evangelistic singing and

39. "The Church in Thorndike long left and scattered as sheep without a shepherd are again gathered under the faithful labors of the Reverend Luther Wiswall who supplies them one-fourth of the time and seven added during the year." *Minutes of General Conference*, 1851, p. 11.

40. An article placed in the town warrant of February 1867 offered to buy it for a Town House.

41. See appendix E, p. 380, for Congregational ministers.

42. These reasons stated apply to the town of Unity and not particularly elsewhere.

praying. Methodist Churches took root everywhere with surprising popularity. In the days when settlements were scattered, the assemblies offered a means of social activity, as well as providing spiritual comfort.

Between 1793 and 1800 the Methodists struggled to convert people to their fold. They worked under bitter opposition from rival denominations; they were denounced and persecuted. But they made progress. By 1800 there were some 1100 members enrolled in Maine, with at least ten itinerant ministers in the field. The year 1802 was a memorable one in Maine for the New England Conference of which the Maine churches were a part was held at Monmouth in July, Bishop Asbury, presiding. This year the Hallowell circuit was formed, which included Unity and adjoining towns, under the supervision of Thomas Perry. By 1805 the Methodists in the District of Maine included about 2400 members, fourteen circuits, and seventeen preachers.

However, there were not enough conversions made when Jesse Lee came to Unity on either occasion, and it was twelve years later before any Methodist society was formed. Traveling ministers continued to visit this town, frequently preaching here. They spoke to outdoor gatherings near central locations under some shaded place. Sewall mentions that he passed such a group of people on one of his appearances here. He recorded in his diary, September 1811, "Passed by a Methodist Quarterly Meeting that was held in the woods near the road. I turned aside and heard part of a sermon."⁴³

According to the church records the Unity Methodist Church was formed in the fall of 1806 by Thomas Perry.⁴⁴ The date is questionable since in 1806, Reverend Thomas Perry was not in charge of the Hallowell circuit, but he was in charge of this circuit in 1805. Therefore, it seems highly probable that the Unity Methodist first class was organized in September of 1805, instead of 1806.⁴⁵ According to W. H. Pillsbury's *History of Methodism in Eastern Maine*, there were four members in this first class; Joseph and Lydia Woods, Jane Bartlett Ayer, and Sally Libby.⁴⁶

The next year, 1807, Hallowell circuit was divided, and the eastern section assigned to the Vassalboro circuit. Unity became a part of

43. Sewall Diary, September 11, 1811.

44. Steward's Book, Unity Circuit, p. 2.

45. Allen, *Methodism in Maine*, p. 604. Probably no records were kept during the first years when Methodism was established in the town of Unity. The entries in the "Steward's Book" were recorded several years after the formation of a Methodist society here, so the original records which we have are not always accurate.

In the oldest book of records of the Unity Methodist Church the first written records were gathered about 1828, by the Reverend Oliver Beale. Ten years later the Reverend Seth Blake wrote another sketch of the history of the Unity Methodist Church to which he added the note; "the data from which the above sketch was made up being imperfect, the sketch is measurably so." (1838).

46. Pillsbury, *History of Methodism in Eastern Maine*, p. 92.

the new circuit which included Vassalboro, Palermo, Freedom, Dixmont, Troy, and Thorndike. The circuit preachers attended to their work well. In a short time Methodist classes were established in all the surrounding towns. In 1808 a first class was formed at Troy by Joseph Baker; a second class was formed in 1810 by Josiah Emerson. A Thorndike first class was organized in 1818 by the Reverend William McGray, a local minister of Unity, who was one of the leading Methodists. By 1822 the Unity Methodist Church had so expanded and increased that a separate circuit was set off from Vassalboro and called Unity Circuit. Samuel Plummer was appointed the preacher in charge. Other early ministers of this circuit were Eleazer Wells, Ebenezer Newell, David Hutchinson, and Benjamin Jones. They were itinerant ministers and attended to churches in the towns included in the Unity Circuit.

The Methodists were much more successful in gaining a following in this town than the Congregationalists. About 1825, they began talking about the erection of a meeting house, and a Unity Wesley Methodist Society was instituted for this purpose. In 1826, a small lot of fifty square rods was purchased from Benjamin Ayer. In July 1826 the deed reveals that the meeting house was partially completed.⁴⁷ Presumably it was ready for occupancy before winter. The trustees were Peter Ayer, John Whitney, William McGray, Joseph Woods, and Rufus Berry. The new meeting house, the first ever erected in Unity, was located in the south part of town at the corner near the Boulter cemetery. It was a small structure with a design similar to the present Quaker Church.⁴⁸

The Troy church had some difficulty at first and was re-formed in 1810 by Josiah Emerson, and a third time, in 1824, by Samuel Plummer. Plummer was an ardent worker in this district and was responsible for establishing the Methodists in this section of Waldo county.

In 1827 the Reverends Thomas Smith and Jesse Hanaman took charge of the Unity Circuit. The Unity church records state that their labors were blessed and a number were added to the church. In 1838 after an interim of little activity the Reverends Samuel Blake and Cyrus Scammon were sent to take over the Unity Circuit, but their work failed to augment the church rolls. In 1839 Unity Circuit was divided. The northern part was called Dixmont Circuit, the southern part retaining the name Unity Circuit comprising the towns of Unity, Freedom, Palermo, Knox, Waldo, and Brooks. Montville was added in 1841, and Albion and China in 1842.

47. Waldo County Deeds, Registry of Deeds Office, Belfast, Maine; Vol. IV, p. 341.

48. The pews had doors and the inside was left with its natural wood appearance. There was a raised pulpit. The Methodists used it for nearly a half a century, when membership diminished. In the late eighteen seventies two or three spiritualist meetings were held in the church, which shocked some of the existing members, who then ordered it torn down.

There are no records of Quarterly Meetings until 1839, though they were probably held in previous years. On October 19, 1839, the first Quarterly Meeting was held in Unity in the south Unity Meeting House. Heman Nickerson was the Presiding Elder from the Augusta District to which Unity Circuit was attached. Reverend Nickerson was chosen president; Peter Ayer, secretary; Harvey H. Sherman, recording steward; and Stephen Chism, steward.⁴⁹

In 1843 Unity Circuit was divided once more, one half creating the Montville Circuit.⁵⁰ Both circuits, however, held their quarterly meetings together. The report to the Augusta conference ending July 1842 indicated the condition of the two Unity Methodist churches. George Pratt was the circuit preacher, assisted by Gould F. Eliot. The local preachers and exhorters were Elder William McGray and William J. Clifford. The twenty-nine south Unity Methodists were led by Joseph Woods, assisted by his steward Peter Ayer. The village church consisted of fifteen members led by Stephen Chase. The Steward's duties were performed by John Chase and Josiah Harmon. The Methodists located in south Unity were referred to as the Unity Freedom Church, as it was near the Freedom village. This church was called "Methodist first class" and the Methodists organized at the village were known as the "second class."

After 1850 the south Unity membership dwindled, and the village group assumed the leadership. When the Universalists between 1841 and 1845 failed to gain a following, the Methodist and Baptist denominations joined in the use of the village church, which was soon named appropriately the Union Church. Each denomination held its service on alternate Sundays, though members of both groups generally attended each other's meetings. There was some feeling between the two denominations, which was manifested by one referring to the other as "shouting Methodists" and the other one calling its rival, "screeching Baptists."

Denominations other than the Methodists continually lost ground in Unity after 1865, and the Methodists lost many by removal and death. However, after 1875, the Methodists having the majority of members carried on services in the Union Church and selected the minister.

Members died, dropped out, or moved away; thus about every generation there was a need to reorganize in order to revive interest in the church. In the fall of 1900 some of the interested members (all pew holders) including Charles Taylor, James R. Taber, Billings Rice, Curtis Mitchell, Andrew Myrick and Dr. Jesse Cook, met together to keep the church alive. At the meeting held on the twenty-first of October they elected James R. Taber, president; Andrew R. Myrick, clerk; and James R. Taber, Charles Taylor, William H.

49. Steward's Book, List compiled by Oliver Beale. See appendix E, p. 383-392.

50. Steward's Book, Unity Circuit Records, (1839-1862) belonging to Unity Union Church, pp. 2-3.

Rolfe, Charles Parsons, and Dr. Jesse Cook, trustees.⁵¹ They voted "to elect a committee to draw and make a code of laws to govern this newly formed society." In 1912 Mr. E. D. Chase was chosen clerk and treasurer. At a meeting called in 1915 no quorum appeared, thus if the church was to be maintained new members were required. Between 1920 and 1940 the management of the church was largely taken over by the minister, a few trustees, and loyal members. Prominent among these were the following: Mr. E. D. Chase, Mr. Rodney Whitaker, Mr. James B. Vickery, Mr. Harold Glines, Mr. Lyle Adams, Mr. Roy Knights, Mr. George Patterson, Dr. E. M. Soule, Mrs. Thirza Glines, Mrs. Thirza Trueworthy, and Mrs. Emma Edgerly.

It was during Mr. Glidden's charge that a brief revival was held. In the spring of 1929 a Reverend Powell of Belfast came to Unity and preached every night for one week. They were revival services reminiscent of the days of Jesse Lee. The church was filled nightly. Hymns of evangelistic appeal were sung, a stirring sermon which closed with the speaker exhorting everyone to "Stand up for Jesus." In the fall and winter of 1929 and 1930 many young people as well as a few adults joined the church.

Two ministers of outstanding ability directed the activities of the church from 1942 to 1948. The Reverends Leslie Howland and Walter Towle gave the Unity Union Church new life. Both men worked diligently for the improvement of the church and had a considerable degree of success. They were greatly interested in young people and instituted activities for their benefit. There were bowling parties, summer picnics, skating parties, dances and socials. Special Christmas programs and Easter Sunrise Services were arranged. Those activities provided a social life of inestimable worth to young folks of this town.

THE METHODIST PARSONAGE

About 1855 the Methodists of Unity purchased from Nelson Dingley, Jr., for a parsonage the house where Mrs. C. M. Whitney now lives.⁵² It was built about 1838 by Hiram Whitehouse, sold to Nelson Dingley about 1840. At the time the property was sold to the Methodists, they paid only six hundred dollars for it.⁵³ A collection of money was taken, to which several of the townspeople contributed substantial amounts for those days.

In 1921 the Methodists made a change for some reason and sold the parsonage to Dr. C. M. Whitney and purchased the present house

51. Taber, *History of Unity*, pp. 22-23. The pewholders actually own the church not any denomination; thus these trustees meet annually to discuss the affairs of the church, elect officers, and make arrangements for obtaining ministers with the prevailing denomination. During the last fifty years it has been those of the Methodist faith.

52. This house is next to Reed's Drug Store.

53. Taber, *History of Unity*, p. 23.

which stands next to the church for a parsonage. This house was erected in 1892 as a speculative venture of W. H. J. Moulton, Lindley Mosher, and Gorham Clough.

UNITY UNION CHURCH

Sometime in the early months of 1839 a group of enterprising and civic-minded citizens of the town, chiefly residents of the village, formed an organization whose aim was to build a church in the village. They called together interested individuals and after incorporating themselves into an organization called the "Free Meeting House Association," set about raising funds. A building committee was appointed consisting of Rufus Burnham, Hale Parkhurst, James Connor, and Samuel Kelley, all of whom were inclined toward Universalism.⁵⁴ As the Congregationalists were few in number and of the old calvinistic order, the committee sought a more liberal church. These sponsors of the Free Meeting House tried for several years to introduce Universalism, but with no success. Since a church in the village would be more convenient for the village residents, the building committee resolved to erect as a speculative venture a church which would not be affiliated with any denomination.⁵⁵

The proprietors of the Free Meeting House Association began soliciting funds from interested persons. Evidently contributions were exceptionally small for the committee was obliged to obtain loans from the more well-to-do citizens of the community. The building committee received a loan of fifty dollars from Dr. John M. Milliken. This promissory note was dated the second of October, 1839, promising to pay the sum back within six months with interest. Other men either made loans or gave small sums of money. Among them was the exceedingly public spirited Rufus Burnham, who seems to have been chiefly responsible for carrying the project to completion. Also supporters of the new church were Elijah Winslow, John L. Seavey, Hezekiah Chase, Peter G. Jackson, Levi Bacon, Joseph Chase, Hale Parkhurst, Richard Cornforth, Samuel Kelley, Benjamin Chandler,

54. Rufus Burnham papers: a collection of miscellaneous papers of Dr. Burnham in possession of Mrs. E. D. Chase of Unity.

Unity: October 2, 1839. The proprietors of the Free Meeting House in Unity village received from John M. Milliken a loan of fifty dollars which they promised to pay said Milliken on order in six months with interest. Rufus Burnham, Hale Parkhurst, James Connor, Samuel Kelley.

55. Benjamin Fogg to the author about 1936. Also see Taber, *History of Unity*, p. 20.

Maine Farmer "Excursion in Maine," Unity, February 29, 1840. "This was occupied by the Methodist denomination for a series of religious meetings." Before any church was built at the village the Methodists congregated at the brick school house for their services.

Reference Book of the State of Maine, 1845, Boston, 1844, lists Unity with two churches, one Free-Will Baptist; one Universalist. This is, of course, not accurate, but only proves the real attempt of a few to have a Universalist Church here.

and Joseph C. Stevens. Not all of these men aided the church from the beginning; but after joint services of the Methodists and Baptists commenced about 1845, some of them contributed more liberally and freely toward its support. Undoubtedly others of this town, of whose names we have no record, gave of labor or money; but from the manuscript Meeting House book, which still exists, the foregoing men seemed more responsible for the church than anyone else.⁵⁶

Difficult as it seemed to raise money, the building committee was not deterred from this purpose and the shell of the church was erected in the summer and fall of 1839. Two journalists traveling through this section in the winter of 1840 wrote, "A neat looking church has been erected and finished about two miles from the village chiefly by the labors of a few individuals. Another at the village is yet to be finished."⁵⁷

It appears the church was completed, at least its outside construction, in the year 1840. Fred Rollins submitted his bill of twenty-three dollars for twelve hundred feet of pine and hemlock boards in July 1841. David Whitaker was paid twenty-two dollars and seventy-five cents for painting the new meeting house in November, 1841. This is visible proof that the church was ready for occupancy in the late fall of that year.⁵⁸

The Free Meeting House was built upon land purchased from Benjamin and Harriet Fogg. It is a general belief that Harriet Fogg gave the land upon which the church was built to the Free Meeting House Association, and this is probably true; though no deed has ever come to light of any transfer of property.⁵⁹ After a few years the Free Meeting House became more appropriately called the Union Church, as neither the Methodists nor the Baptists alone were able to support or build a separate meeting house. Two services were held each Sunday. Sometimes the Methodists and Baptists used the Union Church on alternating Sundays.⁶⁰ The pew holders were the real supporters of the church, and these comprised both denominations.⁶¹

56. See *Ms Meeting House Book*, Burnham Papers, owned by Mrs. E. D. Chase.

57. *Maine Farmer* "Excursion in Maine," *Unity*, February 29, 1840, Vol. VIII, No. 8, p. 61. This proves without a doubt that part of the church was at least complete in the year 1839.

58. Rufus Burnham Papers in possession of Mrs. E. D. Chase, *Unity*.

59. Mrs. Addie Fogg to author. In case the church ever ceases to be used as a church, the property reverts to the Fogg family.

60. Letter from Mrs. Mary Blair, 1947, of *Unity* to author.

61. Benjamin Fogg to the author about 1936. Among the pew holders were the following families: Rufus Burnham, Hezekiah Chase 2nd, James Connor, Stephen Bartlett, James Banks, John Chase, Edmund Mussey, Joseph M. Mitchell, Richard Cornforth, Benjamin Chandler, Hale Parkhurst, Ephraim Hunt, B. B. Stevens, Charles Taylor, Harrison Chase, Jefferson Bartlett, Eli Vickery, Levi Bacon, Adam Myrick, Gorham Hamilton, Alfred Berry, Joseph Chase, Jonathan Stone, Benjamin Fogg, Elijah Ware, Reuben Files, Joseph Small, Oliver Whitten, Curtis Mitchell and others.

The present Union Church does not appear as it did in the first years. A higher gallery extended the full width of the church opposite the pulpit. This gallery was supported by two columns which extended out over the pews in the rear. Later this chair was torn out and replaced by a lower gallery in the late seventies. At the same time two rows of back pews were removed. Also the pews originally had doors, now removed. A higher pulpit with a sounding board stood in place of the present one.

Taber's *History of Unity* states that the belfry of the Union Church was put in place by Jacob Taber, Jefferson Bartlett, Hezekiah Rackliff, and Noah Linscott.⁶² The present point on the steeple was not added until the turn of the century. A large window between the entrances took the place of the present memorial stained-glass window. Likewise instead of the stained windows of today, there were small panel windows of plain glass. Mrs. Sybil Ballard recalls that, when a girl, she watched the horses eat their hay, and could see the blue water of the lake beyond. The windows were outlined by tall green blinds which when closed came to a gothic point, but were usually folded back against the clapboards.

As soon as the interior of the new Meeting House was ready, pews were sold to any interested purchaser regardless of church affiliation. Joseph B. Gilkey was chosen agent to sell the pews and most of the prominent families bought them.⁶³ No doubt the increased popularity of the new Meeting House was responsible for the removal of the Congregational Church on the main road to the village, as the Free Meeting House attracted most of those in the village.

In the mid-nineteenth century services were about an hour and a half in length. The minister gave his discourse from the pulpit, often with much evangelistic appeal, and with attempts to work his congregation into fits of emotion and tears. Mrs. Ballard recalls watching the "Shouting Methodist," 'Uncle John' Chase, who often got wrought up, arise from his pew and pace up and down the aisle shouting, "Praise the Lord," or "Glory Hallelujah I am on the Rock".⁶⁴ Often other elders, Elijah Ware and Ezra Towle, joined in with

62. Taber, *History of Unity*, pp. 20-21. The bell was cast in Sheffield, England in 1867, probably the steeple and bell were put up between 1868 and 1870.

63. The only original deed of a pew still in existence is the pew numbered forty-one which Eli Vickery bought of Joseph Gilkey for fifty-four dollars in 1849.

A few years ago Mrs. Sybil Ballard wrote, "When the church was ready for occupancy my father was given the choice of seats. We walked up the main aisle and turned to the left to reach our pew, next to the large window. The pew had a door which we opened and closed as we went in. My mother sat in the farther corner, followed by my sisters Emily and Almira and myself, and following were my two boy cousins, then my father and my brother, tall and erect in the end of the pew."

64. Letter from Mrs. Sybil Chase Ballard of Minneapolis, Minnesota to author, December, 1943.

concurring "Amens", and often tramped up and down the aisles in an exhorting fashion.

As always in any group, differences arose which caused disaffections among the members. Since the Methodists and Baptists used the meeting house jointly, frequently there were clashes of personalities. One of these quarrels is mentioned in a letter written to Ellen Mussey:

"The church seems to be getting united to (in) the village; Mr. Prescott has been preaching to them very plain, which has set them to thinking they are not in the right way. The two churches have met together the week past every evening for prayer meetings. I have understood they have asked each others forgiveness. I think it must be very humiliating for them. Mr. Prescott told me he did not want them to be like the old Indian chief when he was taken prisoner to bury hatchet with the handle out, it would be handy for them to dig it out. He wanted them to bury it deep".

Note: Letter dated Unity, Oct. 12, 1862 Ruth Mussey to Ellen Mussey. S. S. Berry papers. Prescott was a Baptist minister; therefore, the feeling was probably between the Methodists and the Baptists.

The choir sat in the rear of the church. There was no organ until the 1890's, but the 'cello of Benjamin Bartlett sometimes accompanied the choir, and the key was sounded by a tuning fork. The Chandlers and the Bartletts were good singers, as were the Smalls, and members of these families made up the choir, rendering the old familiar hymns. When the choir offered a selection, it was the custom of the congregation to rise and face it.⁶⁵ The choir rarely ever consisted of more than six or eight at a time.⁶⁶ In the fifties and sixties the choir consisted of the following: Hezekiah Chandler, Mary Chase, Benjamin Chandler (tenor), Benjamin Bartlett (bass), Amelia Chandler (her voice was regarded as a very fine soprano), Martha Chase, and Ellen Chase, and others whose names have since been forgotten.

The history of the Union Church is unique, since the pew holders have maintained that the Methodist conference has nothing to do with the management of the church. The descendants of the old pew holders met yearly and carried on their business. However, time has erased almost all of the descendants. E. D. Chase and James B. Vickery in recent years have been the most active, although non-pewholders have borne the weight of maintaining the church. In the spring of 1949, largely through the efforts of W. T. Vickery,

65. Conversation with Mrs. Mary Blair and Mrs. E. D. Chase.

66. Later at different times the choir consisted of the following: Billings Rice, James Vickery, Sr., Mary Berry Cook, Carrie Sullivan Cook, Mr. and Mrs. Samuel Rollins, Wesley Whitten, Clara Carney, Melissa Chandler, Fanny Bartlett, and Mrs. Lizzie Craig. The organists at different times were: Mary Berry Cook, Annie Stevens, Gertrude Harmon Connor, Addie Rollins Fogg, and Melissa Chandler. Benjamin Chandler for many years was its leader.

a Unity Union Church Association was formally incorporated,⁶⁷ thus assuring perpetuation separate from the Methodist Conference.⁶⁸

UNITY SUNDAY SCHOOL

As early as 1840 Sunday School was started in the Unity churches. At a meeting held in April 1841, it was voted that the "official members exert themselves in the promotion of Sabbath schools."⁶⁹ Both Methodists and Baptists provided Sabbath schools. They were held after the Sunday service, instead of before as is the custom now. During the eighteen fifties and sixties there were from thirty to fifty youngsters in attendance. In those days Mrs. Joseph Chase (Jane Dyer Chase) was an exceedingly active Sunday school teacher who had a class of girls, fourteen to eighteen years of age. Jane Chase was a very energetic woman and a capable manager. Her leadership kept the young people's Sabbath school active while she was able. Also every Thursday night many of the women of the village and a few men met at the Chase house for a neighborhood prayer meeting.⁷⁰ George C. Chase wrote, "I can remember some of the old hymns that my Aunt Martha and another woman used to sing: —

'How tedious and tasteless the hours,
when Jesus no longer I see,
Sweet prospects, sweet birds, and sweet
flowers have all lost their sweetness to me.'

At least one Sunday school has existed in Unity since these early days.⁷¹

FREE-WILL BAPTIST CHURCH

The first Baptist minister appeared very early in the history of the town. Perhaps the Reverend John Whitney was the first clergyman ever to preach in Unity, residing here as early as 1793; he is not to be confused with a later John Whitney, a Methodist minister who resided at Thorndike. About 1795 John Whitney attempted to form a Baptist Church, but met with disappointment and discouragement because his words went unheeded. Paul Coffin speaks harshly of Whitney in his journal. Coffin, who was always frank and seldom agreed with other preachers, records that Whitney had done a good deal of damage by his preaching. Coffin need not have been so concerned for Whitney moved away sometime after 1800.

67. Not until 1949 was a deed to the land recorded.

68. Because Methodists and Baptists jointly used the church this has proved a more satisfactory plan.

69. Steward's Book, Unity Circuit (1839-1861) belonging to Union Church, p. 17. See record of third Quarterly Meeting April 22, 1841.

70. Chase, *Twice Told Tales*, p. 22.

71. In recent times the Sunday School has been under the supervision of Mrs. Abbie Mosher, Thirza Trueworthy, Mrs. Emma Edgerly, and Mrs. Gertrude Goodwin. Others who have taught or helped with it include Mrs. Thirza Glines, Mrs. Jennie Dodge, Mrs. Addie Fogg, Mrs. Irma McKechnie, Mrs. Margaret Vickery, and many others.

No Baptist church was formed until almost fifty years later. There is some evidence that Baptist clergymen preached in Unity on different occasions, but there was no organized church until nearly the middle of the nineteenth century. The Farmington Quarterly Meeting organized at Belgrade in 1795 consisted chiefly of churches in the Kennebec Valley and the Sandy River area, a tributary of the Kennebec. Unity was a part of this circuit, and from time to time Baptist ministers of this circuit preached here. In 1796 the Farmington Quarterly Meeting appointed Edward Lock to travel among the churches and preach the word and administer the ordinances as often as once in three months. At an annual meeting held on the third and fourth of September, 1806, Unity was assigned to the Lincoln Association.⁷² In 1809 and 1810 Unity was visited by Isaac Case, who preached several sermons. In subsequent decades Unity must have been visited by Baptist ministers occasionally.

In 1828 the churches of Waldo County and those lying on the east bank of the Kennebec River and belonging to Lincoln Association by their request, were formed into the Waldo Association. These met with their delegates at Palermo, October 10, 1828 and organized. Their first meeting was held at Montville in August 1829. The Waldo Baptist Association was comprised of seventeen churches, with nine ordained ministers, three licentiates and some seven hundred forty-nine members.

In 1830 the eastern churches of the Montville Quarterly Meeting were formed into the Prospect Quarterly meeting. When a small Baptist society of eighteen members was formed in Unity in June 1843 by Ephraim Emery, it was included in the Prospect Association.⁷³ In 1846, because of the prospect of strong Baptist following in this area, Unity Quarterly Meeting was formed of the eight northwestern churches.⁷⁴ The new association consisted of eight clergymen and two-hundred sixty-four members interspersed among the towns of Dixmont, Plymouth, Jackson, Monroe, Newburg, Carmel, Thorndike and Unity. Thorndike was particularly active for a number of years under the leadership of Joseph Higgins and Samuel Whitney. In 1847 a Troy church was organized.

The first pastor, Ephraim Emery, preached in Unity for two years, 1844-46. Prominent among the early Baptists were the Joseph Chase, Benjamin Chase, Reuben Files, Thomas Chandler and Benjamin Fogg families. They held their services in the Free-Meeting House.

72. Henry S. Burrage, *A History of the Baptists*, Portland, 1904, p. 147.

73. Joshua Millet, *History of the Baptists in Maine*, Portland, 1845, p. 400. See minutes of 15th Annual Waldo Baptist Association, Palermo, Sept. 13, 1843.

74. *Free-Will Baptist Register*, 1846. The quarterly meetings were held on Fridays before the first Saturday in March, June, September and December at ten o'clock. Benjamin Fogg was clerk. These meetings carried out the business of the church, mostly concerned with providing funds for supporting a minister.

Outstanding among the Baptist preachers was Reverend Azael Lovejoy who conducted services in the late fifties and sixties. He was a very popular minister who spoke with fervor and strong feeling.

In the sixties there was a noticeable decline in Baptist strength. In 1865 Dixmont, Jackson, Newburg, and Carmel discontinued holding regular services. The association membership dropped from its peak of five hundred fifty-four members in 1850 to below four hundred. However, in 1870 Dixmont and Etna churches were added and in this and the following year interest revived among the ten churches of the Waldo Association. There were nine ministers and three hundred fifty-eight members, with a large Sunday school attendance. Despite this short revival during the early seventies the membership and interest continued a downward trend. In 1880 the Thorndike, Knox and Unity churches with their four ministers joined the Prospect Association to form Unity-Prospect Quarterly Meeting. By the beginning of the eighteen nineties the Baptist church was too weak to carry the load and so diminished in numbers that the services and support of a Baptist minister were out of the question, thus ending the history of the Baptists in Unity.

THE FRIENDS' CHURCH

The Society of Friends, or Quakers, as they were called by other denominations, was one of the oldest ecclesiastical bodies that ever exerted Christian influence in this town. Stephen Chase, the first settler, was a converted Friend, and many of his descendants remained within the fold.⁷⁵ Among the other early settlers, Clement Rackliff and Benjamin R. Stevens belonged to the Friends.

The Unity branch of the Friends belonged to the China Monthly Meeting, which supervised and guided the little church until it was strong enough for embodiment into a separate monthly meeting. At the June monthly meeting in China in 1823, the Unity members, who attended, requested permission to build a church. Their request was written into the records as follows:⁷⁶

A request from the Friends of Unity which is as followeth. We the subscribers being together and mutually agree in judgment of the propriety of building a meeting house at Unity and request the concurrence and assistance of the monthly meeting therein.

John Chase
Clement Rackliff
Job Blethen
Isaac Whitaker
Reuben Brackett
Benjamin R. Stevens

Asa Jones
Robert Hanson
Hannah Bartlett
Hepsibah Rackliff
Bethia Hussey
Elizabeth Gilkey

75. John Chase, Bethiah Hussey, Hannah Bartlett, Hepsibah Rackliff, Elizabeth Taber, all children of Stephen Chase's, remained members of the Friends' Society.

76. China Monthly Meeting Records, June 7, 1823. Maine Historical Society, Portland, Maine.

The China Monthly Meeting responded by appointing a committee of Abel Jones, Lemuel Hawks, Joseph Hacker, Daniel Taber, and Stephen Jones, who were delegated "to visit them (the Unity Friends) on that account and report at next meeting." At the following meeting the committee reported that it believed "the proper time has arrived for them to have a meeting house" and accordingly granted permission to erect a meeting house, one story high and thirty feet square. This meeting house also, the committee provided, was to stand on land owned by Asa Jones, "which can be had at a fair price."⁷⁷ Another committee was appointed to superintend the meeting house.⁷⁸ However, there was some delay before the Unity Friends enjoyed the satisfaction of a house of worship. They were hampered by lack of funds. "The committee to superintend the building of Unity Meeting House report as followeth: We the committee charged of building Unity Meeting House report that we have received fourteen dollars as an additional subscription from the Friends at Unity and there appears to, a deficiency in paying of what has been (promised) in several monthly meetings and we have procured a deed from Asa Jones of one acre of land for a meeting house lot."⁷⁹ The next year, 1827, the Friends built their simple, but attractive little meeting house on the crest of Quaker Hill overlooking the valley of Sandy Stream. Few locations in Unity have a panorama of such surpassing beauty.

For ten years the Unity Friends remained within the China Society. At the quarterly meeting at Vassalboro in February, 1837, the Unity members asked that they be "set off from China Monthly Meeting and constituted a separate meeting to be called Unity Monthly Meeting of Friends commencing at Albion in the fourth month next to be held alternately at each place on the sixth day following the second fifth day in each month except when it would come in the same week that our quarterly meeting is held . . ."⁸⁰ At the Albion meeting of April 1837, after deliberating and considering the subject with "the concurrence of the women's meeting we felt united in adopting the foregoing proposition and set off Albion, Unity and Brooks preparative meetings to be called Unity Monthly Meeting of Friends."⁸¹ Moses Starkey, Caleb Nichols, Samuel Tay-

77. *Ibid.*

78. The committee consisted of Clement Rackliff, John Chase, Isaac Jones, and John Winslow.

79. China Monthly Meeting Records, August 15, 1826. Also, *Ibid.*, October 17, 1826, there was sixteen dollars and twenty-five cents raised this meeting towards the expense of building Unity Meeting House.

80. Unity Monthly Meeting Records, April 14, 1837, Maine Historical Society, Portland, Maine. ". . . the dividing line between the China and Unity Monthly meeting commenced at the southwest corner of Albion and run easterly in a line between China and Albion to Palermo, thence on Palermo line until it intersects the county road leading from China village to Montville and following said road to Belfast leaving all territory north and easterly of said line . . . to Unity Monthly Meeting."

81. *Ibid.*

lor, Charles Coffin and Reuben Jones were appointed to sit with the Unity body during its first meeting in order to help it get started. Furthermore, they were requested to furnish that meeting with a book for records and make a report.

Unity Monthly Meeting was established with a membership of nearly two hundred.⁸² Asa Jones was chosen clerk, an office he retained for several years.⁸³ The Unity Friends nominated Asa Jones, and Daniel Cook as their overseers; Nathan Hussey and Daniel Cook were chosen as overseers of funerals; and Benjamin R. Stevens and Elisha Mosher, overseers of the poor. The first clerk of the women's meeting was Lydia Winslow, who held the office for a number of years.⁸⁴

Three months after the formation of the Unity meeting, a request signed by eleven members in Thorndike was presented to the meeting asking for the privilege of holding a meeting at the house of Robert Hanson.⁸⁵ The request was granted, and Friends' meetings were held at his house until 1849, when the Thorndike members purchased the old Methodist church. The Thorndike Friends flourished until approximately 1885; all the time they remained an integral part of Unity Monthly Meeting.⁸⁶ Of the four meetings which constituted Unity Monthly Meeting that of Albion was the largest, but death and removal of its members to other places caused inroads, and as early as 1860 it was deemed advisable to discontinue the preparative meetings. Services were held on the Sabbath, however, for twenty years (about 1880), when they gradually ceased.

82. Lois Varney, *Sketch of Friends' Society in Unity*. (Manuscript sketch written in 1906) Unity Monthly Meeting, of course, consisted of all the Friends residing in Albion, Unity, Brooks and Thorndike, which accounts for the large membership.

83. Succeeding clerks were Joseph Taber, William Taber, Clement Jones, James Cook, and Ephraim Jones.

84. Following her in office were Almira Hanson, Jane Jones, Olive Cook. Since 1889 the business meetings of the monthly meeting were held in joint session.

85. Unity Monthly Meeting Records, p. 5. Also sketch written by Lois Varney. The request was signed by Robert Hanson, Gibbs Tilton, Ezekiel Boothbay, Hezekiah C. Tilton, Timothy Hanson, Huldah Tilton and others.

86. Robert Hanson of Thorndike became an elder and frequently spoke at Unity and Thorndike services. A story was told about Elder Hanson, who during a Sunday afternoon meeting was heckled by one of his sons. This son and a couple of his friends were outside whistling "Yankee Doodle" while meeting was in session. The whistling caused the Quaker elder to lose his Quaker composure. Suddenly he stopped his talk and shouted to the pranksters, "If thee Yank thee Doodle anymore, I'll take the gord stick to thee." Story as told to the author by Edward Cole of Thorndike.

Another amusing Quaker story is told about Elder Robert Hanson's daughter, Dorcas, who at times was wont to ride her horse side-saddle. One morning the horse feeling exceptionally frisky was difficult for Dorcas to manage. Her good disposition and Quaker temperament were tried, and she did not realize that she had an audience enjoying her difficulty. Dorcas, by this time quite provoked, spoke to her horse, "If thee don't behave, I'll put the other leg over."

Brooks and Unity meetings continued the longest. Asa Jones was appointed elder about 1840, followed a few years later by William R. Taber. In 1854 Jedediah Varney moved to Unity from Albion and was for many years one of the more prominent leaders of the Unity Friends. A later contemporary leader was Clement Jones, who also conducted Friends' services and weekly evening prayer meetings in the Unity meeting house in the eighteen eighties, and nineties. On February twenty-second and twenty-third, 1873, the Friends from all over New England met at Unity for their yearly meeting. The famous Quakeress and humanitarian, Elizabeth L. Comstock, who a few days previously had spoken at the State Prison at Thomaston, was the principal speaker. The meetings were held at the Union Church.⁸⁷ In late years the meetings assumed the characteristics of other denominations by having a minister preach and lead the service instead of the silent meetings of meditation.

Their joint membership, about 1906, was seventy-two. After 1910, however, the Unity Friends were considerably weakened by the loss of Jedediah Varney, who devoted much of his time to the service of the Friends. His son, George Varney, occasionally held meetings, especially during the summer months, as late as 1930, but the surviving Friends were reduced to only three.⁸⁸ The last member died in 1947.

The Quakers, or Friends, aimed to restore to religion a marked simplicity, based on good works and faith. "The core of Quaker belief was the idea of the inner light or of man's kinship with God. In every person there dwelt a spark of divinity that might be enlarged by man's conscious effort until he became Godlike."⁸⁹ The attributes of charity, meekness, love, purity, mercy and faith were sincerely practiced by the Quakers. No ministers were necessary as man might directly commune with God. Elders of the church need not be trained in narrow dogmas and useless ritual, and any member might rise at meeting and speak when he felt divinely inspired. Marriages were performed without the services of a minister, "since God sealed the union, not man." War was outlawed. Frivolity in dress was frowned upon, and the words, "thee" and "thou", in olden times spoken only to servants and children, were used by the Quakers in order to show humbleness and equality. These things were strongly advocated and by most adhered to. If any person faltered in the observance of sobriety of dress, manner of speech, or participated in ac-

87. Taber, *History of Unity*, p. 48.

88. George Varney, Etta Varney, and Lois Varney were the last members of Unity Friends.

89. Curtis B. Nettels, *The Roots of American Civilization*, New York, 1947, p. 76.

tivities alien to the creed, he was warned. But if he disregarded the warnings of the elders, he was disowned and dropped from membership. The Friends' records reveal many instances of positive action against backsliders. A few examples illustrate the sincerity and strictness of the Quakers.

Complaint against Lemuel B. Rackliff.

Lemuel B. Rackliff has so departed from the order of Friends as to neglect the attendance of meetings, has departed from plainness of dress, and address, and has twice appeared as a spectator in the training field and appears to have no wish to remain a member of our society any longer. Robert Hanson, Asa Jones, Overseers.

Lemuel did not harken to the appeal of his brethren and was disowned March 18, 1828.⁹⁰

In 1826 James and Jacob Whitaker were disowned for similar actions. In 1827 Hezekiah Rackliff was dropped because of his neglect of plain dress and not attending meeting. In 1839 Hezekiah Tilton "has so far disregarded the good order of Friends as to neglect the attendance of meeting . . . plainness of speech and apparel and has joined himself with the training company for which he has been labored with from time to time." For these offenses the Friends denied him membership.⁹¹ At one of the preparative meetings, complaint was made against Elisha Mosher for keeping company with and for marrying a woman "not of our society." A short time later Elisha addressed them thus, "Dear Friends, whereas I have so deviated from the good order of Friends as to keep company with and marry a woman not of our society, I wish Friends to pass it by." For his contrition, he was allowed to stay.

Friends meetings were conducted somewhat differently than those of other religious bodies. A young lady attending Oak Grove Seminary in 1865 wrote,⁹²

Did you ever attend Quaker Meeting? . . . We started to go at eleven o'clock. Well, we got there as a matter of course and had the happiness of sitting in perfect silence for nearly one whole hour. I suppose I need not . . . tell you the nature of my thoughts during that time . . . but my last and most wicked thought was . . . it seemed as if it would be a great relief if I could only strike up and sing some of pretty little ditties . . . origin of Yankee Doodle, for instance. At last I was startled from my deep meditations by the melodious tones of a stern, old Quaker whom the spirit had moved to say a few words. The Quakers don't approve of singing in meeting, but if he didn't approach as near "Old Hundred" as anybody I ever heard, I'll give up. He entertained us with his flute like music of his voice for nearly half an hour when he resumed his seat; and another period of silence began. . . We had about ten minutes of interesting silence when those on the high seat began to shake hands. Never was a child more tickled . . .

It was customary in the Friends meeting for the women to sit on one side of the church and the men on the other. Marriage ceremonies were usually performed at meeting; the prospective couple

90. China Monthly Meeting Records, March 18, 1828.

91. Unity Monthly Meeting Records, March 8, 1839.

92. Letter from unknown writer, Oak Grove Seminary, March 26, 1865 to Rebecca Webber. Original letter in author's possession.

previously announcing their intentions of marriage. Thereupon some person or persons were authorized to ascertain any reason why the marriage should not be performed, and, if so, report it at the monthly meeting. Otherwise a favorable report was given and a special committee was delegated "to attend the said marriage to see that it was conducted orderly." In the case of the marriage of Henry Jones and Esther Hussey, the committee caused the clerk to write in the records that "they attended and saw nothing but it was conducted orderly."

The Friends were a remarkable religious body and the members represented the finest people in the community. Their lives were characterized by good works. They promoted education and sent their sons and daughters to the excellent Quaker schools which they founded. The Unity branch of the Friends has completely disappeared, but when we think of them, we could do no better than recall George and Etta Varney, two true saints if there ever were, the last of a flourishing church which will not be seen here again.

THE CHURCH OF CHRIST

About 1920 there were two congregations, one in West Unity and another in South Unity which attended the Church of Christ services in Albion. About 1922 Mr. Everett Wing, their minister, advised that the two should merge and form a church in Unity. Therefore, they dismantled the Albion church and rebuilt it in Unity on a lot adjoining the grade school building.

After Mr. Wing left them this church was without a minister and the lay leaders used to conduct services, or during the summer special visiting ministers would hold meetings.⁹³

In 1946 Mr. Shirley Morgan of Snyder, Texas, moved here with his family and commenced building up the membership. Under Mr. Morgan's direction and ministerial guidance this church has grown to a membership of nearly fifty. He has organized an active church Sunday School of six classes. This church has been able to purchase a parsonage which adjoins the church property, this house being remodelled into a commodious dwelling. Mr. Morgan has been an energetic leader not only with his people, but in the community.

93. Hansel Dilahay led meetings on occasion. Loyal supporters of this church have been the families of John Waning, Manley Waning, John Woods, Ruel Willey, George Webb; C. B. Jones, William Walton, Thomas Walton, Ozro Knights, T. O. Knights, and others.

CHAPTER VI

SCHOOLS IN UNITY

During the first twenty-five years of Unity's history there was little attention given to schools or schooling. It was not that the neglect was intentional, rather it was a matter of necessity. Scattered homes, subsistence living, unavailability of teachers combined to make impossible the establishment of schools. To be sure, the Commonwealth of Massachusetts laws required a certain amount of schooling, but they hardly affected the country districts in distant Maine.

The 1800 census listed seventy-two heads of families, and almost all of these had children of school age. Perhaps there were approximately one hundred children between five and sixteen.¹ In the years before Unity was incorporated there were no school houses in the town. The brief education consisting of a little "readin' and writin'", which the children received was directed by the parents. Many of the pioneer mothers had taught school before their marriages, Lydia Bartlett, Olive Jackson² and others.

At a town meeting held at Benjamin J. Rackliff's tavern on April 1, 1805, the fifteenth article concerned schools. This is the first mention of projected action. The article read, "To see if the town will vote a sum of money for schooling or any other purpose."³ A month later at a May meeting the town "voted to raise one hundred dollars for schooling the present year." Just what measures were taken is not known. Perhaps some young ladies may have held a brief term or two at some centrally located house; if so, the instruction undoubtedly consisted of sewing and manners, and reading and arithmetic. Books were scarce; copy books, and slates were the usual tools. In 1806 the town appropriated one hundred and twenty dollars for schools. At this April meeting the voters decreed that the several districts build their own school houses.⁴ Soon a school house was built in the "first district", although there were no well defined districts until a few

1. There were one hundred and sixty-six children of ages from infancy to sixteen in the year 1800. See 1800 census.

2. Her arithmetic copy book, which she used in teaching is in the possession of Dr. S. S. Berry, Redlands, California.

3. Unity Town Records, Book I, (1802-1829) April 1, 1805.

4. *Ibid.*, The first school house was built as early as 1805. Taber's History relates that this school house was later moved to the street passing Roy Knight's barn, and then moved to a location between the Temperance Hall and the Berry house. The first mention in the town records of a school house in the village district was in 1811.

years later. A school house was built in the second district about 1810 on the outskirts of the village.

These school houses were one room buildings, heated by fireplaces and poorly equipped with hand-hewn benches. Because the school agent furnished the wood, his children were seated during the winter months nearest the warm blaze. Classes were conducted usually for only a few weeks, when the seasons permitted; a spring, a summer or fall term with now and then a short winter term. Books were rare items. Instruction consisted of figuring, copying, learning the multiplication table, and reading the Bible.

In 1807 the town raised two hundred dollars to defray school expenses. Each head of a family was assessed a specified amount, depending upon the number of scholars of eligible school age. As hard money was scarce and mightily coveted, it was the custom during the first two decades of the nineteenth century to pay this school tax in produce. In April 1809 the townspeople voted that the money appropriated for schools be paid in corn, rye, or wheat. Tax payers were allowed eighty-three cents per bushel for rye and corn, and one dollar and thirty cents for wheat.⁵ Each district appointed its own

Among the perplexing problems confronting the citizens of Unity was the establishment of district limits. Frequently the boundaries were altered. In 1811 the problem was first introduced into town meeting: "To see if they will establish the school districts as they now are, or make alterations."⁷ At this meeting held April Fool's Day, 1811, it was "voted that selectmen be a committee to regulate the school districts of the town of Unity." Evidently little was accomplished and the committee's life was extended by successive town meetings. In March 1814 the committee was directed to prepare a report for the next town meeting. In due time the committee reported and at the April 1815 meeting the town accepted the recommendations:⁸

Voted that Clement Rackliff, Joseph Stevens, Benjamin Stevens, James Gilkey, and Solomon Whitney, be set off from the school class in which they now belong, into a class by themselves.

Voted that any others that live within a reasonable distance, be annexed to this district.

5. Unity Town Records, Book I, April 1809. In 1810 corn and rye brought a dollar a bushel, and wheat a dollar thirty-three. agent,⁶ whose duty it was to assess each family and collect the produce, crediting him for the amount.

6. *Ibid.*, Book I, April 1809. The agent corresponded roughly to the present day superintendent. He employed the teacher, determined when the term should commence and end, furnished the wood, collected the school tax, and attended to all other relevant duties. Most of the teachers were young ladies hired from the neighborhood who were required to procure a certificate signed by one of the school committee stating her qualifications. She boarded around, remaining at a particular home two or three weeks depending upon the number of children from that home in school.

7. Unity Town Records, Book I, Warrant March 11, 1811.

8. Unity Town Records, Book I, April 1815.

Voted that Ebenezer Pattee, Henry Farwell, Richard Cornforth, William Cornforth, and Josiah Farwell be discharged from the first school district and become a district by themselves.

Voted to take of all the inhabitants from Thomas Gilpatricks to the road where James Wilson used to live, be taken off from sixth school district and become a school district of their own.

Voted that the inhabitants to Segars and to take in Reuben and Josiah Clarks and Stephen Giles, all within the bounds and to be taken off the ninth school district, and become a district by themselves.

Voted that the money be divided among the scholars in the several districts and apportioned according to the number of scholars from four to twenty-one years of age.

This action did not end the school district controversy, and the committee filed a later report in May 1818; committee consisting of chairman, Rufus Burnham, Benjamin Bartlett, and Hezekiah Chase arrived at the following conclusions regarding districts.⁹

Your committee although sensibly impressed with the many difficulties which could attend such an undertaking, found on general examination and discussion of the subject their most timid anticipation more than realized, but after duly examining, considering and discussing the subject, they have adopted the following plans which they offer for your consideration.

Viz: The first district so-called, with any additions the meeting may see fit to make to form one district, to be, Number 1.

Secondly: The second district, the Pond district and the Sinclair District, so-called with Matthew Fowler's family to make one district to be Number 2.

Thirdly: Parkhurst's District and Fowler's District, so-called, with all convenient adjacents, Matthew Fowler excepted to form one district to be called, Number 3.

Fourthly: Woods District and so-called, to make district to be Number 4.

Fifthly: Paine District and Larrabee's District, so-called, to make one district to be called Number 5.

Sixthly: Small's District, so-called with any additional the meeting may think just to make, shall form one district to be Number 6.

Seventh: The Mill District, so-called, shall be added to the first or sixth district, and the Clement Rackliff shall also be annexed to the first, or sixth which may be thought convenient.

Rufus Burnham, per order

Attest: Abner Knowles, Town Clerk.

By 1820 the town's school districts were set up and functioning adequately, though there were still frequent changes. Requests to be set off from one school district into another appeared regularly in the town warrants. These demands were made for reasons of convenience of the family. It must be remembered that distances had to be taken into account; in summer barefoot and tan the school boy pattered over the dusty roads and in winter he clumped over the snow-packed roads in heavy cowhide boots. Transportation was usually by foot, and during the rainy seasons these roads were muddy and virtually impassable. Also in winter roads were seldom broken as they are today.

9. *Ibid.*, May 8, 1818.

An exceedingly interesting account of Unity schools of the eighteen twenties appeared in a newspaper article written by John Perley.¹⁰ Perley's reminiscences prove the severe discipline as well as illustrate old customs prevalent during his youth.

If the scholars of today could step back seventy-five or eighty years ago they would be astonished at the manners and customs of that time. Then, when we met strangers, we were required to take off our hats and make a respectful bow; also when we entered the school room; and when we stood up in the classes to read or speak the same was required of the boys, and of the girls a graceful courtesy. The standard books then were the old English Reader, Webster's Spelling Book, Walker's Dictionary, Lindley Murray's Grammar, Kinney's Arithmetic, and Morse's Geography.

One of the careful schoolmarms of those days had a class carefully trained for examination in geography. The supervisor had a little suspicion that the scholars as well as the questions had been numbered and taking the book asked the first boy the second question, "What large animals inhabit the River Nile?" Answer, "Columbus and his crew." He then asked, the second boy the first question, "Who discovered America?" Answer, "Crocodiles and alligators."

Our writing materials in those days were of the most primitive order. There were no engraved copies, we had to make and rule our own books, make our own ink, and write with quill pens. There were no steel pens. The first, of Gillott's extra fine were thirty-three dollars per gross, or ten cents apiece. Then our copies began with a long, straight mark and woe betide the unhappy urchin that made them crooked. I shall never forget my first effort nor how the teacher held up my book and wanted the scholars to see the "crooked straight marks this boy has been making." That teacher was "monarch of all he surveyed, and his right, there was none to dispute." If anyone did dispute his right, they were sure to get a striking impression from something he carried in his hand. His mode of government was severe. He used to take two boys by the hair, and thump their heads together and sometimes would whack heads together against a brick wall and call them block heads. His scholars did not cry the last day of school.¹¹

Recalling his boyhood days in the late eighteen twenties Moses Farwell wrote:

We Farwell boys had no advantages, only a common school education of from six to twelve weeks a year. We had to haul wood, cut it and take care of a large stock of cattle, and at the same time travel to an old log school house over the coldest of hills. This school house was heated by means of an old rock chimney which often smoked as badly as to cause tears to drip down our cheeks.¹¹

Each scholar furnished his own textbooks, purchased at a local store, or used a worn reader or speller handed down from an older brother or sister, brought his own slate and writing materials. Only the most elementary instruction was provided. The schools were ungraded; each student progressed according to his own inclination and ability.

10. John Perley, "Memories of Other Days". Newspaper clipping, November 6, 1892, from scrap book kept by John Perley, who was a well-known Unity teacher. Probably printed in *Lewiston Journal*. The scrapbook is now owned by Mrs. Henry Tweedie of Unity.

11. Cyrus Eaton, *History of Thomaston, Rockland, South Thomaston*, Vol. II, printed 1865, p. 223.

12. Freedom Academy was founded in 1836, and always three or four Unity youngsters attended until the last of the century.

Before the so-called free high school was instituted only a few boys and girls went to boarding school or seminaries like Kent's Hill, Oak Grove Seminary or Freedom Academy.¹²

Most of the teachers were young inexperienced spinsters, although men desiring a professional career began their career as school masters. Among these early teachers were: Dorcas Knowles,¹³ Clarissa Berry, Martha Stone, Eliza A. Sinclair, Louisa Adams, Achsah Waterman, Charles Greenleaf, Rinaldo Elder, William H. Hobby and Amos Mussey.

Great interest was at all times manifested in the schools; there were frequent visitations by the school committee, school agents and other officials. In the expense account of Joseph C. Small, first selectman for 1826, this term appeared: "June 22, to one half day visiting school in the sixth school district . . . fifty cents." And again, July 25th "To visiting school in the ninth school district, . . . fifty cents." Also on August 13th for visiting the school in the eighth district.¹⁴

In 1822, the town discussed the subject of building a grammar school, but no action was taken.¹⁵

About 1828, a second school house was built by the joint efforts of the men in the first district. This one-room school was situated on the west side of the road ascending Quaker Hill. (In recent years it has been known as "the old red school house," but during its occupancy was known as the Mussey School because Edmund Mussey was one of the men responsible for its completion). This school served the community, until it was closed in 1894, when the pupils were sent to the village. About 1838 a new brick schoolhouse was erected on the site of the present Masonic Hall. This was the second school house built in the village district.¹⁶

13. "Treasurer of the Town of Unity, please pay Dorcas Knowles or bearer ten dollars, it being due her for teaching school in the first district in said town A. A. 1828. Unity August 29, 1828". This is payment for one term of summer school, probably of ten weeks work, or at one dollar per week. Another similar illustration, "Pay to Clarisa Berry or bearer ten dollars it being due for teaching school in the eighth district. Unity 30th December 1829." Another instance, Martha Stone was paid sixteen dollars for teaching school in the Josiah Harding district for the year 1829. The town seemed slow in remunerating their servants for in each case they were paid in the following year. Ms. receipts in possession of author.

14. Ms. bill of Joseph C. Small presented 1827, author's collection.

15. Unity Town Records, Book I, March 11, 1822. Warrant article 27: "to see if they will build a town house and establish a grammar school."

16. Maine Farmer, February 29, 1840. "A very fine and spacious brick school house with a cupola suitable for hanging a bell has also been built recently. There are thirteen school districts and six hundred and two scholars; three hundred and forty-five are represented as taught by masters and two hundred and seventy-two by females."

Some of the teachers over a long period in District School Number one besides Greenleaf were: Dorcas Knowles, Rinaldo Elder of Freedom, Achsah Waterman, Amos and Milton Mussey, Nelson Dingley, Jr., Hannah Berry, William Henry Hobby, Clement Jones, George Varney, Clara Webb, Mary E. Berry, Otis Cornforth, Clara Vickery, Lois Varney, and many others all of Unity.

CHARLES GREENLEAF

The ghost of Charles Greenleaf lies at rest. How the modern world would have tormented him — its rapid pace, the chaotic madness of the twentieth century would have been alien to his precise manners, and the polite niceties of his speech. How he would have abhorred the slang, and slovenliness of speech so prevalent today.

Charles Greenleaf was appreciated in those gentle households of dustless parlors, inhabited by spinsters who drank tea from dainty china cups. Who was Charles Greenleaf? Time has erased much of biographical data about this schoolmaster and grammarian of a century ago. His contemporaries knew little about him. Greenleaf was an elusive figure, even to those who knew him. No one knew the full secret of his life; today the scanty light which falls about his career justifies some conjecture concerning him.¹⁷

Charles Greenleaf appeared in Unity about 1828. If he followed the usual pattern of his life, he taught a number of terms of school, and, then, suddenly as he appeared, he slipped away to another town. After an interim of months Mr. Greenleaf re-appeared as chipper as though his absence had never been noticed. At any rate he slipped in and out of homes of a hundred different families with the familiarity of a shadow, and only strangers remarked upon the oddity of our little schoolmaster's eccentricities. Indeed, Mr. Greenleaf had a habit like the sun of periodical appearance and disappearance. His stays, usually of several months' duration, would suddenly terminate; then, quietly like an Arab, he would steal away, leaving behind a sort of disbelief of his having existed. Following his death, a former pupil wrote, "he might be said to have a habit of foot journeys, for he indulged in them with a persistent irregularity that defied alike mathematical calculation or whimsical guessing."

In time he became a familiar sight — the slight figure with its crown of scanty gray hair; his bright keen eyes enhancing a clean shaven face; his boyish manner of glancing up, then his habit of gazing down, as if to avert the curious stare of the unfriendly.

Greenleaf's itinerant ways inbred in him the rather eccentric habit of carrying all his possessions in green cambric bags. Each bag was uniformly sewed in an oblong shape with a capacious mouth at the top. Every new possession demanded a fresh bag. "He had a very large one for his overcoat, a moderate size one for his vests, and a diminutive one for his thimble". What a strange figure ambling along the dusty roads was this solitary man carrying his green parcels.

In the households where he boarded Greenleaf evinced two partialities; tea and baked beans. The spare little man with his superior culture and abstemious ways was welcome in the humble dwellings of his benefactors. One host found cause to remark that, "Old Green-

17. Mary F. Hussey, "The Story of Charles Greenleaf, *Republican Journal*, March 2, 1882.

Charles Greenleaf (1792-(1870)

leaf is queer, but then he don't eat much, and he brings his own tea."

His fondness for tea sometimes provoked the kitchen help. He had a connoisseur's true appreciation of tea. Greenleaf preferred to make his favorite beverage precisely five minutes before a meal, when the busy housewife was in the midst of her last minute preparations. No matter about the admonitions or the scolding, Mr. Greenleaf was always deprecatory, silent, but persistent and Sarah's brown bread or yeast rolls suffered the consequences. Once when a group of farm-hands were devouring the baked beans vociferously and eagerly, Greenleaf asked with an air of utmost gentility, "A little more of the beans, if you please, I see they are going very fast."

Concerning his capabilities as a teacher, we know only that he taught several terms of school, in Unity and surrounding towns. That he accomplished his aims in his endeavors, two quaint diplomas, surviving in his own handwriting, offer proof of his educational achievements.

Both old diplomas were found among papers of S. Stillman Berry, a pupil. After the fifteen year old boy had completed his course in grammar with Greenleaf, his instructor penned in a fine Spencerian hand the following testimonial:

"This certifies that Master Stillman Berry has taken lessons in English Grammar under my tuition during two of my regular terms, in which time he has arisen from entire ignorance of a single principal, rule, or definition in this branch, to what may be fairly called a thorough scholar in the same; whilst the past has, heretofore, generally been that persons who have pursued this branch have made it one of their principal studies for seven, eight and ten years and have even then fallen short of a critical knowledge of it; it may be said much to the praise of Mr. Berry for, assidually (sic) and readiness in acquiring this part of learning that he has in the short term above mentioned made such attainments in grammar as is a thorough and fair examination would cause him to smile in a comparison in the same with some of the most critical scholars in our country.

(signed) Charles Greenleaf.

Unity, December 5, 1829."

Throughout his life Charles Greenleaf pursued his profession earnestly; however, spending his spare moments compiling a grammar for publication. His grammar book occupied all of his free time. On most subjects, especially concerning his past, Greenleaf was very reticent. However, when discussing his book and his topic, he talked with a fervor which made his expression, usually faded and evasive, glow with excitement. He asked only for a quiet corner for his work and a certain degree of privacy. One bold individual, more curious than kindly, inquired the grammarian's age. Greenleaf rose, walked in a stately manner to his room, returned triumphantly with an authoritative volume, whereupon he opened to a page and pointed to the statement, "It is not polite to ask a person his age."

Perhaps portions of his Grammar were published. What disappointments and heartaches the aging schoolmaster suffered, we know not. Greenleaf was introvertive by nature. Always choosey of his

words, he interfered in no one's affairs, and his sensitive pride and dignity required the same treatment of him by his fellowmen. The years passed with his *stays* lengthening and his long wanderings less frequent.

No one knew his life's story. Many guessed, but they never ascertained the real truth. One morning when he did not appear at his usual time, his friends discovered that Greenleaf had passed away in his sleep. No relatives were known, and his little green bags of personal effects were relegated to the attic chamber. Greenleaf became a legend, and the dust gathered upon the cambric sacks. Many years later, quite by chance, little girls playing in the attic ransacked the old clothes of the dead man, and discovered in the worn pockets, a packet of letters upon which were written, "A curse on the one who shall open this." Inside were found a letter, written in a woman's hand, and a child's picture. The story unfolded. Greenleaf had left his wife and infant child while he was a principal at a village school. He returned, but his absences from home recurred; then, suddenly he completely deserted his family. Why? The reader will have to arrive at his own conclusions. Did he feel some inadequacy as a father and husband? Was his wife unbearable? These secrets have passed into the oblivion of local history. The faint shadow of Charles Greenleaf, dim though it is, remains that he, among many, taught and inspired and held aloft the ideals of education to youth in an age when education was for the few.

A teacher renowned for his exceedingly severe discipline was Reuben Files, who about 1840 was Nelson Dingley's first teacher. Young Dingley wrote that "Files as a teacher made himself felt in more ways than one." ". . . faint shadows flit by now and then of a piece of leather sewed together and stripped with hair, about a foot in length, which at times performed sundry antics over the backs of delinquent youths."²⁰

Teaching conditions or teachers did not usually meet the best of standards. This was particularly true of the country schools in the period from 1850 to 1900. The schools were operated as cheaply as possible with only a minimum of facilities provided. Oftentimes the attitude of the families reflected considerable apathy. An 1867 school committee report stated, "We would beg to call your attention to some of the many obstacles in the way of greater advancement and general good of our schools. First a general indifference on the part of the parents . . . the indifference of our citizens to the cause of education is too plainly shown at our annual town meeting. If this spirit is allowed to prevail, we may write *Ichabod* in our history, thy glory has departed."²¹

20. Edward Dingley, *Life and Times of Nelson Dingley, Jr.*, Kalamazoo, Michigan, 1902, p. 5.

21. Unity Annual Report, 1867, W. F. Chase, Otis Cornforth, and Clement R. Jones, School Committee.

Dr. John Main, school supervisor for 1872 reported:

Some of our school houses are totally unfit for occupancy for anything but swine, and in cold weather, even they could hardly be kept comfortable without improved facilities for heating. In no district in town have I met with globes, outline maps (or other wall maps) or in short any of the school room accessories so essential to thorough instruction. I am aware that in recommending the purchase of such things by the town or districts, I may be met with the objection so often raised by many, that 'they and their parents never had any such aids and got along very well.' True, and no less to me, perhaps, that they and their parents lighted their rooms with tallow candles, but does that prevent their appreciating a better illuminating agent?²²

Dr. Main berated the parents for neglect of the schools and for skimping on money. The doctor strongly urged them to visit school and encourage their children. He also took them to task for not paying a sufficient wage to the teachers. "It is not economy to employ a poor, or even a medium teacher, because he may be procured for low wages. Nor yet employ one you know nothing of and who comes without recommendation. The only way to secure good schools is to pay good wages and hire teachers of known ability."²³ In that year the average wage paid male teachers in Unity was thirty dollars and seventy-five cents a month, and women received twelve dollars and sixty-eight cents a month.²⁴ As late as 1872, Unity had twelve districts and only ten school houses, but only four were reported in "good condition." Only one was recorded as a "graded" school.

The school report of 1873 ran in much the same vein. This report likewise recommended that the town hire teachers of experience instead of hiring anyone because it is possible "to get him cheap". "If we have good teachers, we shall have good schools and pupils will be interested . . . and will not have to be jawed or whipped twice a day to get them to school".²⁵

During the nineteenth century Unity maintained from ten to thirteen district schools. There were at least three, the so-called Farwell, Wood, and Worth Schools in south Unity, another if you include the one on Quaker Hill; there were two on the Albion road, one about two miles from the village,²⁶ and another almost to the Albion town line near the Fowler cemetery. There was one in the village; one on the Troy road; one on the road above E. D. Chase's and another just beyond Charles Ware's near the railroad crossing. All these schools were kept open until 1895, when the school committee and supervisor recommended consolidation.

22. *Annual Report of State Superintendent of Common Schools, Maine, 1872* "Appendix". Sprague, Owen, and Nash, Printers, 1872, pp. 114.

23. *Ibid.*

24. *Ibid.*, pp. 114-115.

25. *Ibid.*, 1873, pp. 101-102.

26. Almost opposite the Ralph Waning's house, called the Parkhurst school.

In October, 1894, the committee advised the citizens "to sell and convey the school houses and recommend that a town meeting be called for that purpose."²⁷ Accordingly at the town meeting the Unity citizens voted to sell the "schoolhouse in what was District Number one." James Cook bought it and turned it into a cheese factory.

At the March town meeting of 1895 supervisor Libby, as chairman of the school committee, read the recommendations concerning the revision of the several school districts.

"The superintending school committee hereby submits their report of recommendations of location of the school houses in the town of Unity to be numbered hereafter as follows: location number one: at Unity village to accommodate scholars from and including J. H. Ames, Benjamin F. Chase, Eldon Ward, O. J. Farwell and B. B. Stevens' farms.

Location number two: at the crossroads near H. B. Mitchell's dwelling house formerly stood to accommodate scholars from and including, Edwin Woods, Stephen Stewart's, John Murch's and J. A. Adams'. This being a union of former districts number ten and twelve.

Location number three: near where William Crosby formerly lived in the old district number nine, to accommodate scholars from and including E. H. Moulton's, John Smedbury's, Fred Cornforth's, Joseph Stevens', and Joseph Farwell's.

Location number four at Farwell's Corner to accommodate scholars from and including Frank Mussey's, John Perley's, A. W. Fletcher's, Newell Harding's, Samuel Webb's, and Edward Robert's, and the rest of old district number one not included in new district number one.

Location number five: near George Worth's to accommodate the scholars in what was the old district number seven, not now classified.

Location number six between Amariah T. Woods', and Cookson's Corner to accommodate scholars in what was formerly known as Districts number five and six.

Location number seven, near Albert Rackliff's to accommodate scholars in what was districts number three and four, not now classified.

Location number eight, near Eben Dodge's.²⁸ In this district we recommend a union with Unity Plantation . . . we are with respect your obedient servants."²⁹

James Libby, Jr.

After discussing this report briefly the inhabitants voted to accept locations one, four, five, seven, but rejected locations two and three. Thereupon, they voted "to locate a school house near William Crosby's; rejected location two; voted to allow the school house in districts number five and six remain where they are, the supervisor to continue the suspension of districts six and nine if he thinks advisable."³⁰

In 1897 the town built a school called the Kelley school,³¹ which was in use until the middle nineteen thirties. The Worth and Farwell schools closed their doors due to shortage of teachers during the war and have not reopened. Finally, the scholars on the main road

27. The committee consisted of James Libby, Jr., Otis Cornforth, N. B. Parkhurst, Fred Hunt, Jacob Ames, W. H. J. Moulton, and A. W. Fletcher.

28. Located on "The Prairie."

29. Unity Town Records, Book III, 1864-1895, pp. 496-497.

30. *Ibid*, pp. 491-493.

31. Taber, *History of Unity*, p. 18. This served for a consolidation of Fowler and Parkhurst schools.

between Albion and Troy were transported to the village schools; therefore the schools were closed. The south Unity people always sensitive about the closing of either the Farwell or Woods schools united and have been quite successful in keeping at least one country school open. The other schools mentioned in the 1895 report functioned briefly, but now have been closed about twenty-five years.

Out of the scores of teachers about whom there are existing records, the short biographies which follow mention a few of the outstanding teachers. Some of them repeated their success in other states, but it was in Unity that they received their education and experience.

Sarah E. Collar was born in Unity on December 29, 1838, the daughter of Samuel Collar. She began teaching when she was a teenage girl and taught forty-seven years in the public schools of Maine.³² She was a teacher of outstanding ability as testified in the supervisor's report of 1867.

In Miss Collar as a teacher, we find experience combined with uncommon ability. She is entirely successful in her endeavor to render to the schoolroom a place of pleasure rather than abhorrence to her scholars. Her manner of instruction is simple combined with thoroughness, giving her whole time and concentrating all her energies to the advancement of those entrusted to her charge. In short, Miss Collar ranks and is a first class teacher and in the opinion of your committee her school was best in town.³³

She taught a good many terms in Unity and later taught in the public schools of Lewiston. She was teaching until almost the time of her death in 1910.

Otis Cornforth was born in Unity in 1833, the son of Richard Cornforth. He taught in several district schools of Unity and was greatly beloved. He began teaching in the late eighteen fifties and continued for more than twenty-five years. In 1867 Cornforth was teaching in district number nine and was already one of Unity's leading educators. The report of 1867 said that Cornforth was one "who fully sustained his former reputation as a teacher."³⁴ "This district merited the approbation of their teacher by their uniform courtesy and kindness" reflecting Cornforth's capabilities. Otis Cornforth, who was teaching in 1891 in the Farwell Corner School was reported having taught "upwards of fifty terms of school".³⁵

Clara B. Vickery was born in Unity in 1847, the daughter of Eli and Clarissa Vickery. After receiving her common school education in the "red school house" on Quaker Hill, she commenced teaching in the district school, teaching several terms in the same little school house. She was a "first class teacher" and always conducted her schools with great success. A report of about 1875 praised her highly

32. Epitaph on Sarah Collar's tombstone.

33. Unity Annual Report, 1867, "Report of Superintending School Committee."

34. *Ibid.*

35. Unity Annual Report, 1891. District Number eight.

saying "it is unnecessary to make further comment or eulogize upon her fine teaching ability."³⁶ The town held her in such high esteem that she was elected in 1875 as supervisor of schools, a rare thing for a woman in those days. At the town meeting of March 1876, after hearing her oral report, the townspeople gave her standing tribute and a vote of thanks for her outstanding work in education.³⁷ Needless to say, she was reelected to the supervisor's position, which she held until she was married in 1878 to Eugene Boulter.

Lois Varney was born in the town of Albion in 1851, the daughter of Jedediah Varney, who was a leader of the Friends Church in Unity. She received her education in the public schools of Unity, but later attended the Moses Brown School in Providence, Rhode Island, although she had taught school in the Fowler district and on Quaker Hill before she completed her education.

In 1876, she accompanied the Perleys to the Centennial Exposition in Philadelphia, and shortly afterward began tutoring the children of a wealthy Friends family in that city. Later she taught in the schools of Poughkeepsie, New York. As a teacher she had few peers. She was an inspiration to those whom she taught. Her high intellect, and her personality made her an exceptional person.³⁸

Olive Gould was born in 1858 in Albion, of a Unity family on the maternal side. Miss Gould was a very competent and skillful teacher and much liked by the different school districts in which she taught. A school report for the year 1891 spoke of her as "a teacher of superior ability." She taught her first term in south Unity and later hired to teach at the village. Her total experience amounted to fifty-two years.³⁹

Laura G. Hunt was born in 1872 in Unity, the daughter of Fred and Lucy (Thompson) Hunt. Miss Hunt went to the village schools of Unity and then attended Maine Central Institute, Pittsfield, Maine. In 1893 she started her teaching career in the village public school. She was a successful teacher from the first, although the supervisor remarked that her discipline was mild as "frequently the case with young teachers."⁴⁰ Following her Unity teaching she taught in Waterville, and Augusta. During the last years of her life she taught the primary grades at Unity village.

DEVELOPMENT OF THE HIGH SCHOOL

Before 1846 not much emphasis was placed upon secondary training. Whether a high school was established before this is not known,

36. Ms. Supervisor's Report 1875 in author's possession.

37. Unity Town Records, Book III, 1864-1895, March 6, 1876, p. 251.

38. Every summer about the first of June she came to her old home in Unity from Portland where she lived the last twenty-five years of her life. The author knew her well, and marveled at her remarkable memory and interest in all things past or present.

39. Letter from Olive Gould of Albion, February 17, 1948 and July 16, 1948 to author.

40. Town Reort, March 5, 1894.

but it is extremely doubtful. However, at this time considerable interest was shown and probably the first high school actually opened about 1846 or 1847.⁴¹ In 1849 William H. Hobby opened a "select school for young ladies and gentlemen" in Unity village. This school was called a High School, where training was offered to those especially desirous of teaching for a profession. Hobby's school opened on September 3, 1849 for eleven weeks. In 1851 and 1852 several public-spirited villagers attempted to establish a Unity Academy. These ten men, James B. Murch, Nelson Dingley, William R. Chandler, Josiah Harmon, Joseph Chase, Elijah Winslow, Rufus Burnham, Hiram Whitehouse, Benjamin Fogg, and Dexter Waterman were "constituted a corporation by the name of stockholders of Unity Academy . . . and have a common seal, elect trustees, to manage their affairs take and hold estate personal and real, that they may receive by donation the annual income of which not to exceed two thousand dollars and said income to be faithfully applied to the purpose of education."⁴² Evidently they proceeded no further than this act of incorporation. Probably lack of funds defeated them.

Although the efforts of establishing an academy did not materialize, Unity supported a private high school as early as 1848.⁴³ This was started by a few teachers, who showed a special interest in the older scholars and formed special classes for advanced instruction beyond the ordinary district school curriculum. When George C. Chase was a boy in Unity, a schoolmaster "of exceptional ability and reputation" held a private school during a winter term in a town adjoining Unity.⁴⁴ More than sixty pupils came from miles around.

A private "free" high school was in session during the fall of 1851 under the principalship of J. B. Meservey who was assisted by Erastus Johnson, a teacher of drawing and painting. The printed catalogue stated "Unity High School was started with the design of providing a school in which the youths of both sexes might receive a thorough and practical knowledge of those branches of education which pertain especially to the every-day business of life and also those higher branches of finished education which are taught at boarding schools and higher seminaries."⁴⁵

41. Nelson Dingley, Jr., is credited with forming a debating club at Unity in January 1847 called the "Unity Lyceum." Its members were dismissed from school in the middle of January 1847 in order that they might hear Governor Edward Kent, and learn an example of oratory. (See *Life of Nelson Dingley, Jr.* p. 8) Also his biography mentions a high school public speaking exhibition at which young Dingley recited an original poem (p. 9).

42. *Private and Special Laws of Maine, 1852, Chapter 516, p. 508.* This institution incorporated, March 22, 1852.

43. Miriam S. Anderson, *The History of Secondary Education in Waldo County and Piscataquis County in Maine*, University of Maine Studies, Second Series No. 48, Vol. XLII, November, 1939, University Press, 1939, p. 27.

44. Chase, George C. Chase, p. 12.

45. *Catalog of Unity High School, 1851.* Only existing copy in the possession of Mrs. E. D. Chase, Unity. Undoubtedly Meservey started his private free high school before 1851.

This school offered three courses of study; the primary, "high English Department" and the "Classical Department." The subjects offered were the following:

Primary	High English	Classical Dept.
English Grammar	Algebra	Latin
Arithmetic	Trigonometry	Latin Grammar
Modern History	Navigation	Latin Reader
Geography	Surveying	Ovid, Virgil, and Cicero
	Bookkeeping	French
	Natural Philosophy	
	Chemistry	
	Astronomy	
	Mental Philosophy	
	Botany	

The cost of tuition was two dollars a term for the primary; three dollars for the English course, and three seventy-five for the classical. The student body founded an organization called the Unity Lyceum, "a flourishing literary association which affords students excellent facilities for improvement in forensic speaking, declamation, and composition."⁴⁶ Also the school compiled a weekly paper called the "Weekly Visitor," a forerunner of the present-day school publications. The first editor of this little magazine was Hezekiah Bacon, assisted by Fidelia Hollis. There was also a "Teachers' Lyceum" which served as a debating society. Thirty-three members participated; seventeen boys, and sixteen girls. Isaac Higgins served as president, James Vickery and Hepsibah Bartlett, vice presidents; and George Barker and Amos Billings, secretaries.

Fifty-two students attended Unity High School during this fall term of 1851. Whether this high school functioned for very many years is not known, but it is doubtful if it survived very long. The student body consisted of the following:

Gentlemen

H. Adams, Unity
James Adams, Unity
Stephen Boothby, Unity
Amos Billings, Unity
Hezekiah Bacon, Unity
Stephen Blethen, Jackson
George Barker, Boston
Joseph Bacon, Unity
George Chase, Unity
Alonzo Carter, Unity
Frank Dingley, Unity
Scott Davis, Unity
Melville Eliot, Unity
Isaac Higgins, Thorndike
George Higgins, Unity

Ralph J. Harmon, Unity
Benjamin Hunt, Unity
Andrew Myrick, Unity
Samuel Myrick, Unity
Louis H. Murch, Unity
Thomas Parkhurst, Unity
Aaron Perkins, Unity
Billings Rice, Unity
Thomas Stephens, Montville
Jonathan Sayward, Montville
James Vickery
John Watts, Waldo
Arthur Whitcomb, Thorndike
Charles A. Wiggin, Unity

Ladies

Hepsibah Bartlett
Helen Bartlett
Sarah Billings, Albion
Elizabeth Bacon

Martha Parkhurst
Mary Perkins
Hannah Sturgis
Lydia Vickery

46. *Ibid.* Nelson Dingley, Jr. was one of the founders of the "Unity Lyceum" in January 1847.

Delia Britt
 Lydia Chick
 Helen Chandler
 Elzada Dodge
 Ellen Chase
 Jerusha Haines
 Fedelia Hollis
 Melissa Otis

Marcia Whitehouse
 Lucena Whitmore
 Melissa Whitmore
 Achsah Waterman
 Mary Whitcomb
 Martha Wiggin
 Charlotte Murch

Between the eighteen thirties and the eighteen seventies except for the periodic private schools conductd by Charles Greenleaf, William Henry Hobby, J. B. Meservey and others, Unity paid little attention to actual secondary education.

In the middle eighteen fifties and at several different times, John Perley conducted a writing school in Unity in which he taught penmanship, drawing, and bookkeeping. Perley was a rather well-known teacher of penmanship throughout the state, as he traveled from one school to another teaching his writing courses.

Only three towns in the county before 1873 kept public high schools supported by taxation.⁴⁷ A few Unity boys and girls attended Freedom Academy, Oak Grove or Kent's Hill, in order to gain the benefits of higher learning. Because of the lack of adequate school facilities Nelson Vickery moved to Pittsfield in 1866, where Maine Central Institute had just been established.

In 1873, Maine passed a law called the Free High School Act, to aid the establishment of free high schools. "Under the provisions of this law, any town raising and expending funds for the maintenance of a school or schools giving free instruction in academic subjects to children who were competent, for at least ten weeks during the year, would be reimbursed for one half the sum expended for teachers' wages and board, provided that no town should be paid a sum exceeding five hundred dollars.⁴⁸ Also school districts in town could receive state support when the town failed to make any provision for the support of a high school.

Unity tried its first venture in maintaining a free high school in 1874. A two-story wooden building had now superceded the old brick school house⁴⁹ and here in the upstairs portion the older students attended "free" public high school. Edward Towle was one of the first schoolmasters, but his teaching was not too successful. "Matters grew worse every day but Towle made no effort to quell disturbances, or even tell the scholars it was wrong to do so and so . . . and they knew equally as well that he hadn't force enough to cuff any of them, so they went on without fear or respect of the teacher, till troubled and tried he turned tremblingly toward Thorndike."⁵⁰ James Libby, Jr. then took charge and soon straightened out the un-

47. Anderson. *A History of Secondary Education in Waldo and Piscataquis Counties*, p. 27.

48. *Ibid.*, p. 31.

49. This is the present Masonic Building. Not known when it was built, but was probably built around 1850.

50. Ms. Superintendent's Report, 1875, in possession of author.

ruly boys. "The scholars were deeply interested in their studies and made a rapid and thorough advance."⁵¹

In 1879 the State suspended the aid to the town high schools, consequently many of those in Waldo county were discontinued. However, in 1880 the law was reenacted, but carrying as its maximum aid only two hundred and fifty dollars.⁵² Unity was unable to maintain a high school in the late seventies, but in 1882 reopened one. The fall term commenced on Monday, August 28, 1882, and continued for ten weeks. The principal was the respected and well liked Prince Edwin Luce of Waldo, a teacher of "higher English", mathematics and "natural sciences."⁵³ His assistant was Ida Morelen, who taught in the lower grades. There were four courses (grades) offered: a primary, normal, business, and scientific courses.⁵⁴

The primary course included reading, writing, spelling, arithmetic, geography and grammar. When this course was completed, the student was entitled to receive a certificate of promotion to the high school.

The normal course was a sort of general program of study with emphasis upon practical subjects.

First Year	Second Year	Third Year
Fall Term		
Arithmetic	Algebra	Higher Algebra
Geography	Physiology	Astronomy
Grammar	History of U. S.	Chemistry
Penmanship	Bookkeeping	Rhetoric
Winter Term		
Arithmetic — percentage to involution	Algebra	Higher Algebra
Geography	Geometry	Chemistry
Grammar	Physiology and Anatomy	Botany
Penmanship	Philosophy	English Literature
Spring Term		
Arithmetic	Geometry	Science of Government
Algebra	Philosophy	Botany Economy
English Analysis	Astronomy	School laws of Maine
Bookkeeping	Rhetoric	

The business course offered a chance for those who wished to acquire a thorough knowledge of penmanship, bookkeeping, commercial correspondence, business forms, and commercial law, natural philosophy, rhetoric, English grammar, United States History, as well as arithmetic, physical geography and chemistry.

Second Year	Third Year	Fourth Year
Fall Term		
Algebra	Higher Algebra	Latin
Natural Philosophy	Latin	Physiology
Latin	Chemistry	French and Geology
Bookkeeping	Astronomy	Elocution

51. Other principals of Unity High School before 1880 were Joseph H. Freeman from Bates College and Marcellus Dow of Brooks.

52. Anderson, *A History of Secondary Education, Waldo County*, p. 33.

53. Catalog of Unity Village School, 1882.

54. *Ibid.*, p. 3.

The scientific course was designed for those who expected to attend college. The first year was the same as the Normal Course.

Winter Term

Algebra
Natural Philosophy
Latin
Rhetoric

Geometry
Latin
Astronomy
Botany
Physiology

Latin
French or Geology
Natural History
Elocution

Spring Term

Higher Algebra
Latin
Rhetoric
Chemistry

Geometry
Latin
Botany
Physiology

Latin
French or Moral Science
English Literature
Elocution

Tuition in the last years of the nineteenth century was unbelievably low. The cost per pupil ranged from a dollar and a half for the primary course to four dollars and a half for those who took languages. On the completion of any of these courses, the students received a diploma. Also at the close of each term there were special exercises consisting of prize declamation, readings and essays. A first prize was awarded to the "gentleman" excelling in public declamation; a second prize to the lady excelling in public reading. Commencement exercises were held at the close of the spring term. Each graduate was required to prepare a graduation theme, "a copy of which must be deposited with the teacher four weeks, at least, before the close of the term."

All classes of the high school were held upstairs. The boys sat on one side of the room, and the girls on the other. Each had a seat-mate, and even as late as this, the pupils carried slates to school.⁵⁵ Principal Luce was a strict disciplinarian, who stood for no nonsense. He conducted a good high school. The high school continued having classes held in this white-painted two-story structure until 1898. It is now converted to use by the Star in the West Lodge of Masons, who have lodge rooms upstairs and a banquet room downstairs.

The present village grade school building was built in 1898 by Joseph Sawyer of Fairfield and Joseph Brown of Clinton. The building committee was James R. Taber, L. H. Mosher, and Nathaniel C. Knights. All grades through high school were housed here until after World War I, when overcrowding made the construction of another building imperative.

The high school student body published a school paper called "The Lilac." The first issues of "The Lilac" appeared in January and March 1900 under the editorship of Guy Hunt, and Grace Pendleton, associate editor.⁵⁶ From the editorial of March 1900 we learn that for the first time an assistant teacher was engaged to assist in the

55. I believe that this was chiefly by the elementary and intermediate grades.

56. Others: Grace Bartlett, literary; Business Manager, Edgar T. Whitehouse; and Personals and Locals, Nina Van Deets and Lyle Stevens.

high school. "By this arrangement, the recitation periods are not so crowded and each teacher finds more time to devote to hearing recitations."⁵⁷

The high school was still ungraded in 1900. This caused "The Lilac" editor to complain in an editorial, "This school cannot do itself justice while it remains in its present ungraded state. A course of study might be adopted and pupils required systematically to follow it. Now we are allowed to follow or drop any study we may choose . . . Just grade us and see how much better we'll work."⁵⁸ Evidently this article had some effect, but probably the demands of the teachers had something to do with instituting an adequate graded high school. In 1908 the high school was graded and definite courses provided.

Also at this time there were the first efforts to have athletics introduced into the school program. In 1903 the high school had a baseball team, but did not play any games. Also the girls were "talking of basketball."⁵⁹ Although the high school was graded, no class was graduated until that of 1912, which had only four members.

In the early nineteen twenties it was apparent that the town needed a separate high school building. At the town meeting of March, 1922, the town voted \$16,000 to construct a new building. At town meeting a building committee consisting of E. D. Chase, James Pillsbury, C. M. Whitney, Charles Fowler, F. A. Whitehouse, J. H. Farwell, Ira Libby, and including the selectmen and school board was chosen to superintend the construction. After some talk they selected a site across the road from the present grade school, which was taken by the right of eminent domain from the Rice farm. The original town appropriation proved insufficient, and a special meeting was held in order to secure more funds. The completed building cost about nineteen thousand eight hundred and ninety-nine dollars.⁶⁰

In the fall of 1922 the four classes moved into the new building. Mr. Roy Hayes was the principal, a conscientious and scholarly man who became one of the outstanding educators in the State. Under Mr. Hayes the annual, "The Monitor," was first published.⁶¹

In the spring of 1922 Roy Thomas started on agriculture course, which Charles Wood (agriculture teacher) then carried on in the fall.⁶² Mr. Wood was a very successful teacher, who cooperated with the farmers toward improving potato growing and poultry manage-

57. *The Lilac*, March 1900.

58. *Ibid*, "Editorial."

59. *Ibid*, 1904. In 1925 Unity's girls basketball team was undefeated (the first championship team). On the team were Allie Walton, Dorothy Rollins, Susie Jones, Marion Moulton, Thelma Fogg, and Thelma Leadbetter.

60. *Unity Annual Report*, 1922, p. 24.

61. The first issue of "The Monitor" issued in April 1923, Leola Ward, editor-in-chief.

62. *Unity Annual Report*, 1922, p. 34.

ment in this area. Also the 4-H Club was first organized under Mr. Wood's direction. Richard Dolloff continued the exceptional agricultural work accomplished by Wood and encouraged 4-H club project work. In 1930, Mr. Merwyn Woodward succeeded Dolloff and taught the agriculture course with considerable success, placing great emphasis on dairying and project work. While Mr. Woodward was here, he formed the first Future Farmers' Club.

In 1936, a home economics course was added to the curriculum.⁶³ It proved a great attraction, and in 1938 thirty girls were enrolled. In the late thirties there was somewhat of a decrease in interest in the agriculture course, and the superintendent recommended that a course in manual arts be substituted. In 1938 the superintendent's report showed that only five out of the twenty-four enrolled were potential farmers, and of the seventy-five boys then enrolled in the elementary schools only twenty-six actually lived upon farms. However, the agriculture course was continued, but dropped in September, 1942,⁶⁴ because of the war. In its stead a manual arts course was offered by Mr. Crockett and then by Mr. Farrow of Waterville. While there was no manual arts teacher between 1936 and 1942, the agriculture teacher placed a great deal of emphasis upon industrial education. With the war over, Mr. Farrow, who was only a volunteer teacher, returned to his book store in Waterville and the agriculture course was re-instated. The 1949 report shows that twenty-three boys were enrolled; seventeen were Unity lads.

The trend since World War II is toward consolidation. In the spring of 1949 there was considerable agitation by leading citizens to get the adjoining towns to build a consolidated school which would serve Troy, Burnham, Thorndike, Freedom, Albion, and Unity, but while the movement met with some response, Albion and Freedom remained cool toward the idea. The recent statistics show Unity High School as having five teachers, and sixty-six students, about equally divided between boys and girls.

FREEDOM ACADEMY

The private academies and young ladies' seminaries during the nineteenth century became a prominent feature in the development of secondary education in Maine, especially before the establishment of the free high school. There are many yet in existence; some now semi-private, others have become preparatory schools for college. Among them are Kent's Hill, Oak Grove, Maine Central Institute, and Fryeburg, Gould, Hebron, and Freedom Academies. In these schools many young men and women acquired some further education. In the 1820's Hezekiah Chase sent his daughters, Martha and Esther, to the Cony Female Seminary in Augusta. James Connor sent his daughter, Esther, to another seminary in Bangor, while George Ranlett and

63. *Ibid.*, 1938, Superintendent's Report, p. 43.

64. Annual Report, 1942, Superintendent's Report, p. 33.

Solomon Hunt attended China Academy. The Quakers sent their children to Oak Grove in Vassalboro. Peter Ayer's children went to Kent's Hill but, his younger children attended Freedom Academy.

In the winter of 1836 twenty-four men formed a corporation and sent George Rigby and Bradford S. Foster to petition the State legislature to grant a charter to establish an academy in the town of Freedom. On Feb. 18, 1836, the legislature passed an act for the incorporation of Freedom Academy.⁶⁵ Lincoln Hussey drew up plans for a building which would cost \$1175. John True donated the land and generous citizens contributed this amount; consequently, in September of the same year, the school was ready for occupancy. Probably Albert Shaw was the first preceptor, followed by George T. Field, and in 1839 Loring B. True of Pownal, graduate of Bowdoin College, class of 1838.⁶⁶

In a notice in the Republican Journal in August 1839 Nathan Hussey, secretary of the Academy, announced that classes would start Sept. 9, with instruction in Greek, Latin, French, Spanish, German, astronomy, geology, chemistry and botany. In 1844 Rinaldo Elder assumed the duties of headmaster. Elder was a self-educated man, mastering higher mathematics and Spanish without the aid of a teacher. Mr. Elder also read his Bible in Latin. Tuition at this time was only twenty-five or thirty cents a week, which was collected by the preceptor who received this money for his salary. Students remained as many terms as they wished, learned as much as the schoolmaster could teach, and were unrestricted as to age or amount of preparation in order to enter the school. It was not until 1884 that the students were assigned to classes. In that year eleven students participated in the first graduation exercises.

In September 1852 A. J. Billings, later President of the Board of Trustees, started his career as principal of Freedom Academy, before he chose to become a doctor. Billings was described as a popular and enterprising instructor with a thorough classical training enabling him to offer Greek, Latin, French and geology. Later Billings studied medicine and returned to Freedom where he practiced his profession until his death in 1900. He was president of the Board of Trustees of Freedom Academy during the last quarter of the century.

Many Unity boys and girls have attended Freedom Academy and

65. The Trustees of Freedom Academy were: Joseph Hockey, George Rigby, Samuel Flint, Thomas B. Hussey, Nathan Foster, Joseph Chandler, Theodore W. Moulton, Samuel Hadley, Benjamin Thompson, John Smith, Bradford S. Foster, Alfred McAllister, Ithamar Bellows, John Sproul, Jeremiah Clements, Thomas McLaughlin, Richard Moore, David Webster, Henry Dodge, Nathan Hussey, Butman Decrow, Daniel Maddocks, Oliver Bowen and Ivory Whitten.

66. Other principals of Freedom Academy were Jonathan Hatch, 1851; A. J. Billings 1852-4; Samuel Bryant; Joel Steel; Jefferson B. Meserve; Nathan Luce, 1866; F. B. Foster, 1872; George Croxford; and Prince E. Luce, 1884.

this old institution has served a long and useful purpose. In 1947 the old building burned, but the citizens of Freedom contributed generously to replacing it with a modern building where once more eager teenagers pursue their studies.

HERBERT RAND'S BOYS' CAMP

CAMP WINNECOOK

Between 1903 and 1935 Herbert Rand, a native of Unity and a teacher of Salem, Massachusetts, conducted a boys' camp known as Camp Winnecook. The camp was located on the shore of the lake across the cove from Windermere Park. Under the direction of Mr. Rand, his wife and sons, this camp was a pioneer in what has become one of Maine's summer attractions. The camp usually opened just before the Fourth of July, and here the city boys between the ages of ten and sixteen enjoyed six weeks of camp life and wholesome out-of-door activity. Counselors gave instruction in swimming, life-saving, horseback riding, tennis, archery, woodcraft, and nature study. One of the best attractions of the season was watching an Indian "pow-wow" replete with bareback riders, war paint, fire dances, and beating drums.

After Mr. Rand's death his son, Edwin Rand, operated the camp for two seasons. About 1946 Mrs. Russell Franz of Worcester, Massachusetts, bought the camp and opened its facilities to girls. She managed it for four seasons, and then sold it to Mr. George Constable, who now owns it.

CHAPTER VII

MILITARY HISTORY

Brave men were they who settled a savage land. American history is a long narrative of the heroic struggle of men in war and peace, striving to establish a noble republic for themselves and their posterity. The annals of these brave men unfold a saga rich in valor and heroic in vision.

Throughout the long stream of United States history Unity men have contributed their part in protecting the ramparts of our republic. Therefore, the purpose of this chapter of local military history is presented from a personal viewpoint in an attempt to record their loyal service from the glorious colonial wars to the world conflicts of the twentieth century.

Unity was settled shortly after the struggle for independence from Great Britain. Many who came were young men under forty; however, a few had fought in the local military companies in the forests against the French and Indians, or on the sea during the years 1755 to 1760. Among these colonial veterans were David Vickery, Ebenezer Pattee, Thomas Pearson, Walter Murch, Jonathan Parkhurst, and possibly several others.¹ The dearth of names suggests, for the most part, that Unity was settled by a younger generation whose fathers had previously served under the Britannic flag.

Following the Revolution the promising farmlands beckoned the footsore and weary soldiers, heroes of Saratoga, Valley Forge, Monmouth and Yorktown. Some possessed scrip, mostly worthless, to which they clung with the hope of purchasing land; others, practically penniless, had only their hands and crude tools to help establish themselves in the inhospitable wilderness. The following men were Revolutionary soldiers who settled in Unity; Benjamin Ayer, Joseph Bartlett, Peter Bither, Thaddeus Carter, Reuben Cookson, Francis Brooks, Thomas Fowler, Matthew Fowler, Ichabod Hunt, Amos Jones, Aaron Kelley, John Melvin, James Pickard, Nathan Parkhurst, David Vickery, Daniel Whitmore, and John Carll.

The war of 1812, or Mr. Madison's war, as his contemporaries referred to it, affected the farmers of Unity economically, rather than causing them any extended military service. New England shipping

1. David Vickery belonged to Loring Cushman's Cape Elizabeth company of militia; Ebenezer Pattee was a private in a Georgetown militia company and later in a Vassalboro company. Walter Murch of Gorham was a veteran.

suffered by the Embargo of 1807. The fear of British attack on the coastal villages caused local militia bands to ready themselves for duty. Actually, the War of 1812 came very close to home. Belfast was occupied briefly by the British, and Hampden was seized. A British foraging party marching from Hampden reached Unity, and, at least in one instance, the war invaded the very hearthstones of this town. Mrs. Samuel Kelley, (nee Vickery) left alone, while her husband was away during a brief turn of duty with the state militia, found herself besieged by a group of British soldiers in quest of food. Sarah Kelley, undaunted by the looting enemy, stood unyielding. With a musket in her hands she defended her meager store of winter supplies. So impressive was her defense, so vehement was her attitude that the awed and frightened soldiers, admiring her resistance, left her unmolested.

For two years the war dragged on; United States' frigates achieved spectacular success on the high seas. Massachusetts and the District of Maine, while experiencing little warfare within their borders, felt its impact by the paralysis of industry, the drain of wealth by taxes, and the constant fear of invasion. The year 1814 proved the most distressing. A British fleet based at Halifax harassed the Maine coast; first, Eastport, then Castine, and Hampden were captured by the King's forces.

These attacks alarmed the Maine inhabitants. Local bands of militia were quickly organized by state ordinance for defense against the enemy.² In the summer of 1814 such a militia company was scripted in Unity. This small force, a part of Lt. Col. H. Moore's Regiment, was comprised of the following Unity men:

Lt. Benjamin J. Rackliff, Commander
 Zadoc Gould, Ensign
 Daniel Small, Sergeant
 Aaron McKenney, Sergeant
 Amaziah Hardin, Jr., Sergeant
 Enoch Strout, Sergeant
 Charles Bickmore, Corporal
 Josiah Cookson, Corporal
 Benjamin Melvin, Corporal
 Elisha Bither, Musician

PRIVATES

Israel Barstow
 John Bickmore
 Peter Bither
 Enos Briggs
 Francis Brooks
 John Burnham
 Reuben Call
 Ebenezer Farwell
 Ebenezer Murch
 John Paine
 Elisha Parkhurst

William Drake
 Ebenezer Stevens
 Zachariah Stone
 Daniel Trueworthy
 Jacob Trueworthy
 David Vickery
 Joel Vickery
 John Webb
 Nathan Fowler
 Thomas Fowler
 John C. Glidden

2. In 1810 Unity had voted one hundred dollars to purchase military supplies for the town. In April 1814 Robert Jackson was allowed one dollar for "fetching a cask of powder for militia purposes" from Augusta.

Nathan Parkhurst
 Nathaniel Force
 Hiram Hurd
 Samuel Kelley
 William Kirk
 John Larrabee
 Dean S. Libby
 John Macdonald
 Daniel McManus
 Asa Carll
 Nathaniel Carll
 Robert Carll
 Richard Cornforth
 Jeremiah Connor
 Reuben Cookson
 Richard Drake

Enoch Ham
 Stephen Harden
 Chandler Hopkins
 Richard Hopkins
 Theodore Hopkins
 Pearson Webb
 Lemuel Wilson
 George Woods
 Henry Woods
 Benjamin Mitchell
 Joseph Mitchell
 Joseph Mitchell, 2nd
 Daniel Runnels
 Isaac Small
 Stephen Sparrow

The Unity company marched to Wiscasset on September 12th, but were discharged on the twenty-seventh, serving actually less than one month. The danger of further invasion receded, and victory was acceded to the United States by the Treaty of Ghent signed in December 1814.

For the next thirty years the towns of Maine assisted by state subsidies maintained a local military company, which might be called for emergencies. A day early in May was usually set aside for Muster Day, when the recruits spent the day in drill, inspection, and military training. At the general muster each man appeared smartly dressed and fully equipped with knapsack, musket, powder and ball. Since his canteen was usually filled with rum or hard cider these annual shows of military efficiency often ended in revelry, fist fights and shocking carousing. The farm boy enjoyed these military field days, especially if a wrestling bout, fist fight, or marksmanship contest developed. The marching and the manual-of-arms drill he merely tolerated, treating it as mere hocuspocus; instead he believed that his own physical strength, plus his ability to use a musket were far more valuable assets than military discipline.

Muster Day usually came during the first week of May. The infantryman assembled on Whitmore's field or at another designated place.³ The militiaman was notified in ample time of his approaching duty.⁴ Two such notifications went as follows:

"To Robert Cornforth, you being enrolled as a soldier in the company of which Capt. Rufus Berry is commanding officer, are hereby ordered to appear at the usual place of parade of said company at Lt. George Wood's dwelling in said Unity on Tuesday the fourth day of May, 1824, at ten o'clock in the forenoon, armed and equipped as the law directs for military duty and inspection and there await further orders

By order of said commanding officer, Unity, 20th day of April 1824.

Edmund Murch, Adjutant."

3. Taber, p. 24. Militia gathered and trained in Daniel Whitmore's field where the "liberty pole" stood. This field was located behind the old high school, the Whitmore cemetery and houselots of Fred Rice, Clayton Hamlin, Maggie Lutz, and the present Masonic Hall.

4. Taber, p. 47. All able-bodied males over twenty-one were expected to serve in the town militia.

Another older order reads:

MASSACHUSETTS MILITIA

To: Mr. James Berry, you being duly enrolled as a soldier in the company of which Zadoc Gould is commanding officer, are hereby ordered to appear at James Gilkey's dwelling house in Unity on Saturday the 29th day of April at ten o'clock in the forenoon, armed and equipped as the law directs for military duty. Unity, this seventeenth day of April 1815.⁵

The commanding officer of the two or three Unity companies from 1815 to 1827 was Col. James Connor.

For their service the soldiers were reimbursed either by money or rations as testified by Article Ten appearing in an 1827 town warrant: "To see whether they will pay the members of several companies of militia in said town, who shall do duty in the day of the annual inspection and review, twenty cents or furnish them with rations. . . ."⁶ Scattered through the town records appear several references to militia business, mostly dealing with money received from state, or sundry expenses.

"By cash received of State Treasury by the hand of Hale Parkhurst for cash paid the militia last fall. (\$45.36) April 12, 1837."

"To cash paid at Waterville for powder (14 lbs.) last fall \$3.50.

"To Abraham Clifford for bringing powder from Thomaston.

"To cash paid selectmen for pay to militia, Sept. 17, 1838

"To cash paid six pounds powder, \$1.00

"To cash paid three quire of cartridge paper, 24 cents

"To making up and delivering twenty-six pounds of powder and cartridges \$4.00".

Early records other than those cited are lacking, but enough have survived to show the necessities of this soldier force.⁷

A town order dated Unity, September 15, 1842, provides information dealing with reimbursement of the men for time expended for the annual inspection and review:⁸

"For powder made into blank cartridges and deliverable to the annual review as follows:

Capt. Farwell's Co. One-quarter a pound each for fifty soldiers.

Capt. Rackliff's Co. One-quarter a pound each for thirty-three soldiers.

5. Stillman Berry Papers.

6. Town Warrant, **Record of Selectmen's Doings**, Feb. 5, 1827, Town Clerk's Office.

7. Of the early names of officers we have a roster of Unity men enumerated for what interest it is worth.

Roster, Seventh Regt. of Infantry 2nd Brigade, 2 Division of Maine. James Connor, Colonel, 17 July 1821, Simon Whitmore, Lt. Colonel, 17 July 1821, Abner Paine, Major, 10 April 1823, Isaac Adams, Adjutant, 15 Aug. 1821, Richard Cornforth, Quartermaster, 10 Sept. 1821; William McGray, Chaplain; Elias Winslow, Pay Master; Asa Quimby, Surgeon; James Fowler, Captain; Rufus Berry, Captain; John Scribner, Lieutenant; George Woods, Lieutenant; Josiah Murch, Ensign; Joseph C. Small, Ensign; Rufus Burnham, Surgeon; May 20, 1818.

8. S. S. Berry Papers: MS.

Capt. Carleton's Co. One-quarter a pound each for twelve soldiers.

Making twenty-three and three quarters of powder at 26 cents per pound: \$6.17.

By the selectman's certificate, dated Sept. 26, 1842 handed to me (Edmund Mussey), they paid to the militia of this town at the annual review fifty-three dollars by paying each soldier fifty cents each (\$53.00).

Signed

Edmund Mussey, Treasurer of Unity"

David Webber Jr.
Solomon Hunt
Nehemiah Johnson
Amos Webb
Richard Hustus
Burnham Kelley
Jackson Fowler
Robert Crosby
A. Foster
Moses W. Farwell
Samuel Hall
Eben Farwell
Nathan Parkhurst
Moses Boynton
Jefferson Bartlett
John Stevens

Ambrose Strout
S. Woods
J. Connor
Samuel S. Stevens
Reuben F. Murch
Edmund Murch
Eli Vickery
R. Longley
Isaac Childs
Gorham Hamilton
Benj. F. Plaisted
Reuben Cookson
Peter G. Jackson
Seth Thompson
Amos Jones
J. K. Mason

After 1843 the militia ceased to exist except on paper.

UNITY IN THE WAR BETWEEN THE STATES

The white-hot issue of slavery and states rights for more than two decades before the attack on Fort Sumter dominated the political and social attitudes of the American public. At every crossroads, over every cracker barrel, in public discussions, lectures, and lyceums, these vital issues were debated; whether a nation divided against itself could endure. In every small town heated arguments ensued; feelings ran high.

In her politics Maine had been traditionally Democratic from the very beginning. Even as late as 1853 the town of Unity had found itself in agreement with its county, state and nation, voting overwhelmingly for Pierce. In the town vote the Democratic candidate, Pierce, received 84 votes against 49 for General Scott and 26 for the courageous Free-Soiler, John P. Hale. However, in spite of their initial strong support of Pierce, his stormy administration did not sit well with the countyfolk of Maine. Their sympathy was deep with the harassed people of Kansas. The martyrdom of Elijah P. Lovejoy at the hands of a pro-slavery mob at Alton, Illinois, in 1837 had not been without effect on the collective conscience of many Maine citizens. Although generally slow to arouse, the Unity populace reacted to the events taking place in "bleeding Kansas". Unity's presidential vote in 1856 constituted a minor revolution. They voted overwhelmingly for the Republican nominee Fremont, 161; while for Buchanan

(Democrat) 98; Fillmore (Whig) none. County and state were again in agreement, but unhappily the nation was disunited. The stage was now set for the curtain to rise on the most terrible of tragedies. Into the midst of this scene emerged the noblest of all men, Abraham Lincoln. Lincoln, the Republican leader, who would have the Union preserved, opposed the secessionists, who would sever the cord which linked the southern states to the union.

In the 1860 campaign Unity supported Lincoln overwhelmingly, though the ardent Democrats soon showed their bitter feelings over their defeat. Jonathan Parkhurst, then local storekeeper, recorded in his journal on November 6, 1860, in a rather matter-of-fact way, the calm attitude in which the Unity voters went to the polls.

"Tues. Nov. 6, 1860 Presidential Election seemed to be very quiet. It appeared that the Republicans would gain the day. The Democratic Party was divided". . . .⁹ Thereafter, events moved swiftly. Early in January 1861 Parkhurst wrote: "I was in the store; got news from South Carolina that they had commenced a siege on Fort Sumpter; said fort was commanded by Robert Anderson . . . looks (as if) a fearful crisis was at hand; that this was inevitable and that this union of ours was about to be dissolved."¹⁰

On April 12, 1861 a South Carolinian fired on Fort Sumpter and the war commenced. The President called for seventy-five thousand volunteers on April 15th. In response to the call, the Maine legislature passed an act providing for the raising of ten regiments. Accordingly, a general order directed that these regiments were to be enlisted immediately and mustered into the active militia of the State. However, the enthusiasm for military service resulted in an excess of volunteers.¹¹ In the best interests of State and National governments it was deemed that all the organized companies in excess of those designated and necessary for six regiments should be disbanded. However, a company when ready for election of officers might be permitted to train, so that they might be in readiness when the moment came. In May and June 1861 the town of Unity raised a volunteer militia training company, of which part, at least, were quartered at Chandler's Hotel and spent time in training.

Captain Charles H. Robinson was elected company commander, and A. S. Moore and Hall C. Myrick, were his lieutenants. Robinson's company voted to devote not more than two days or an equivalent each week for drill and instruction until ordered otherwise, as well as agreeing to be paid *pro rata* without quarters or rations until called for.¹²

9. Parkhurst Diary.

10. Ibid.

11. Unity was slow in filling her quota of July and August 1861. Her sister towns of Burnham, Freedom, Monroe and Waldo responded with more than the quota required.

12. R. H. Stanley and George O. Hall, *Eastern Maine In the Rebellion*, Bangor, 1887, pp. 240-241.

During the summer and autumn "The Home Guards" of Waldo County assembled on appointed days for spectacular parades and inspections. On two occasions that fall large reviews were held: one in Monroe and another in Clinton. The Monroe muster was held on September 25th with ten companies present, the Monroe, Newburg, Union, Knox, Montville, Freedom, Brooks, Jackson home guards, comprising about three hundred and eighty men.

Patriotic fervor manifested by celebrations, and feverish enlisting characterized the early months of the war. Optimism ran high.

In Thorndike on July 3rd, 1861, Raymond S. Rich and George Colson organized a special farewell ceremony for the departing troops and for the dedication of a new flag pole. Truman Harmon presented a large thirty-four star standard flag "which was raised to the peak of the new staff amidst cheers and shouts of 300 citizens of this town." Charles Whitney made a patriotic speech, and the company then departed with twelve rousing cheers for the Union.¹³

Unity townspeople celebrated the Fourth of July (1861) in "grand style." Between three and four thousand people gathered to watch an impressive procession in which the local temperance societies, including those of the towns of Troy and Burnham, marched, plus the "Home Guard" led by General James Fowler, the marshal of the day. Following the grand parade, E. K. Boyle, a local lawyer, delivered an inspiring oration. At noon a thousand people sat down to a dinner, where "toasts, speeches, salutes and music" paid tribute to the Union and the soldiers who soon would defend it.¹⁴

Despite the patriotic desire to join the service and the loyalty given the Union, there appeared a strong antagonism manifested by the Breckinridge Democrats. These individuals became known as *Copperheads*, or those who were not in sympathy with the Republican administration. To show their antipathy to the war, a group of Unity and Freedom men organized a "Session company," called the Peace Phalanx. How far they would have gone in opposition to the North is difficult to determine, for almost immediately the Federal government arrested the leaders, and this small company of Southern sympathizers were forced by public opinion to join the Northern forces.

Apparently the chief leaders of this "Session company" were Robert Elliot of Freedom and Amandar Rackliff, Sr. An editorial printed in the *Belfast Age* (reprinted in Bangor Whig and Courier) mentions the arrest and discharge of Capt. Amander Rackliff, "We believe that Rackliff of the Freedom Company was arrested last week (Sept. 21, 1861) by the U. S. marshall, but afterwards discharged." Judge Davis traveled to Freedom and administered the oath of allegiance to about one hundred members of the company. The editorial continued, "We are glad that these misguided men have seen the evil of their course and are now ready to testify their loyalty to the govern-

13. *Republican Journal* July 12, 1861.

14. *Republican Journal*, July 12, 1861.

ment. We hope to hear that they will now proceed to raise a good loyal company for the ten regiments to enlist during the war.”¹⁵

Robert Elliot's case is interesting chiefly because of one of several instances of treason found within this State. Elliot was a respected storekeeper and town official of Freedom. On September 5, 1861, Charles Clark, U. S. marshal, was ordered by Simon Cameron, Secretary of War, to arrest Robert Elliot and Virgil D. Paris and to commit them as prisoners in Fort Lafayette. Elliot was charged with “being in open and avowed sympathy with the rebels,” for Elliot was accused of organizing a company of his fellow townsmen for a disloyal purpose. Because of immediate federation the company was disbanded before it did anything but stir up a hornet's nest. However, this affair left an unpleasant taste in the mouths of many, and for several weeks there was considerable editorial comment in the Maine newspapers.

Secretary of State Steward, writing to Gov. Israel Washburn of Maine on Oct. 4, 1861, wrote:¹⁶

Dept. of State, Washington,
October 4, 1861

His Excellency, Israel Washburn, Jr., Augusta, Me.

Sir, Application has been made to the President for the release of Robert Elliot, a political prisoner held in custody at Fort Lafayette. The evidence taken in this case shows that he had not only conceived a purpose of treasonable cooperation in the State of Maine with the insurrectionary citizens arrayed in arms in other states for the overthrow of the Government and the Union, but that he had gone even to the extreme length of getting up an unlawful armed force to operate in Maine against the lawful action of the State and of the Federal Government. His associates in this treasonable enterprise have since his arrest taken an oath of allegiance to the United States. This proceeding is very proper in itself, but the representations they made that they and he were loyal citizens at the time when they were combining in arms against it cannot be accepted at least in his behalf, since it appears that he is too intelligent to misunderstand the legitimate tendencies of his criminal acts. He cannot be released. On the contrary your diligence in ferreting out the conspiracy and in arresting it by denouncing it to the Government and the country is deemed worthy of special commendation.

If any of the other offenders are still persisting in this treasonable course, you will not fail, I am sure, to give information to this Department.

I am, Sir, Very respectfully, your obedient servant,

William H. Seward.

The unfortunate Mr. Elliot lingering in prison during October soon saw the errors of his ways, and so stated his views to Gov. Washburn, who on the last day of October wrote Sec. Seward, that he believed that Elliot could be safely released from Fort Lafayette. The Gov.

15. *Republican Journal*.

16. *Official Records of the War of the Rebellion and Confederate Armies, "Prisoners of War", Series II, Washington, D. C., 1897, pp. 688-692.*

wrote, "Robert Elliot himself writes me that the folly of the opinion, which he entertained not long since, that peace could be secured without bloodshed is now fully apparent to him."¹⁷

However, some individuals feared Elliot was only giving lip service to the government. Ebenezer Knowlton also writing on Oct. 31st stated the case as he saw it.

South Montville, Me.
October 31, 1861

Hon. W. H. Seward, Secretary of State, Washington, D. C.

Dear Sir: I had a long conversation yesterday with Gov. Washburn as to the release of Robert Elliot. He showed me your letter to him and his reply which he had prepared to send you. I said to him as I now wish to say to you it is not time for Elliot to be released. I live a neighbor to him and I have been well acquainted with public sentiment in our Congressional District since I had the honor to represent it in Congress four years ago. I was in the village where Elliot's family live but three days ago and I know that our best men there as well as through our county, even those who are his personal friends think that it would not be safe to have him released. His arrest and removal did us more good than anything that has taken place since the commencement of the war. His release now I feel sure, would fan anew the fires of secession which have been held in check by his removal and confinement. Although he may take the oath of allegiance I am quite certain he will as heretofore do everything he dares to against the war and the Government.

Gov. Washburn showed me the letters and petitions he had received from our leading men asking for Elliot's release. They are all good men but I beg to say that they all live in our cities where they can quell treason much easier than we can in our small villages and country places. . . .¹⁹

On November 10th, Elliot gained his liberty as one paper stated "simply as an act of clemency on part of the government." Elliot's return home provoked a stir which impelled a Freedom "Unionist" to write the following irate letter to the Bangor *Whig and Courier*.

To Editor of Whig and Courier. . . .

In anticipation of his (Elliot's) arrival every window in those houses whose inmates had up to the time of the arrest openly avowed their hostility to the government and their sympathy with traitors displayed numerous lighted tallow candles. At an early hour in the evening a gang of from forty to fifty men armed with guns and revolvers had assembled to welcome back their chief. He came about nine o'clock and was greeted with yells of triumph and with curses upon the "Black Republican" and unionmen. They then began a course of tumult, insolence and outrage towards the Union men in the village, which lasted till near morning. The doors of the Unionists were fastened by the inmates of those who have openly denounced the southern traitors and their sympathizers wisely kept within.

Another letter a few days later described Elliot's reception as riotous and unbecoming.

17. *Ibid.*

18. *Ibid.*

19. Nevertheless, on Nov. 2nd, Seward ordered Elliot's release providing that "he will neither enter any of the states in insurrection . . . nor hold any correspondence whatever with persons residing in those states, nor do anything hostile to U. S. during the present insurrection."

The writer states that Benj. Wing of Thorndike, an alleged Union man, was manhandled and even wounded by a bullet passing through his hat, inflicting a small wound on his scalp. Then the unfortunate man tried to seek refuge from the mob in the public house of William Murray, but failed. The mob then continued hurling stones and firing guns at the houses of several Union men. "They amused themselves by hurling rocks against the house of Mr. Murray and yelling and firing guns at the residence of Dr. Billings till long after midnight. All this may no doubt seem incredible, but it is never-the-less true. Yours, Unionist."²⁰

On November 19th Robert Elliot replied in a long letter to the *Bangor Whig and Courier* in the following manner:

"My attention has this moment been called to a communication in the *Daily Whig* of the fourteenth district over the signature of a Unionist touching certain demonstrations alleged to have been made in this town upon my arrival at my residence on the evening of the eighth. While it is not to my purpose to reply to the statement of your correspondent's partly false and wholly exaggerated statements, I cannot forebear to say a few words in justice to myself and to the gentlemen of both political parties who have interested themselves in my behalf. I was released from Fort Warren on Thursday and left Boston in the cars for home. I had no knowledge that I was to be discharged prior to the hour of my release. I neither notified nor caused anyone in Freedom to be notified of my release previous to my arrival at my own house about nine o'clock on the evening of the same day. I purposely avoided doing so that I might enjoy that quiet repose so necessary for the recovery of my health, which had become very much impaired during my absence. . . . The demonstrations of gratification at my return made by my neighbors and fellow citizens *were* entirely unsolicited by me and beyond my power to control, and if any of them violated the proprieties of the occasion, no one regrets it more than myself. Ever ready to take any deserved responsibility, I can see no justice in being held responsible for acts of others committed without my knowledge or consent, or power to control. If wrong has been done, let the guilty and not the innocent suffer.

The claims of a few individuals in this vicinity to be recognized as the exclusive friends of the Union on the "representatives of civilization" in Freedom will be duly appreciated. When it is known that not one of them, to my knowledge, has enlisted for the defense of the Union, while both captain and more than forty of the privates in the company with whom my name has been associated have enlisted and are ready to defend the Union at the cannon's mouth."

Elliot closes his letter with the affirmation that he was ever ready to defend his country "against all foes at whatever the cost of sacrifice." Following Elliot's long letter appeared two affidavits which testified that they "in the evening of the 8th upon the arrival of Hon. Robert Elliot, and that we saw nothing contravening the laws of good and loyal citizens. No one was molested and all seemed harmony and joy." They also stated that they had inspected the homes of William Murray, A. J. Billings, and Benjamin Williams and were satisfied that no injury was done to them, since there was no glass broken, not a mark made upon them on said night, also they asserted that no one

20. *Whig and Courier*, November 14, 1861.

was molested in dwellings assailed. This statement was signed (before justice of peace Jonathan H. Fuller) and signed by the following:

J. D. Lamson, B. F. Cunningham, Lee Longfellow, Enos Emery, T. M. Moulton, Elen Mussy, H. C. Hussey, Nov. 16, 1861. Another sworn statement said Benjamin Wing said his injury was caused by a horse's kick.

From the foregoing facts presented, what was the truth? What has been concealed? It seems probable that there was a demonstration which got out of hand. Had not Elliot already been punished enough? Why not end the unhappy episode without more unfavorable publicity which would only smear reputations and cause hurt feelings? That Elliot had led and fostered treason seems the most significant as well as unfortunate.

Through the spring and summer, the Union hastened military preparation. As already indicated there was feverish excitement for young men to get into uniform. Eager volunteers went to Belfast and recruiting officers appeared in town. Jonathan F. Parkhurst was appointed commander of a company of light infantry. (Co. E. 2nd Div.) Parkhurst records several military trainings; "Apr. 27, 1861, our company gathered together and we had an afternoon drill; part of the company voted to go. May 4th, another military training."²¹

The first volunteers in this area were assigned to the fourth Maine which departed from Belfast May 20, 1861 for Rockland; thence they traveled by ships to Washington, where they arrived on June 20, soon enough to get a foretaste of war at Bull Run.

The first year of the war proved how antiquated were the nation's defenses, but even more, how inadequate was the system of conscripting an army. Thousands of young men flooded the recruiting offices eager to serve the Union's cause; however, they volunteered in such numbers that the government was unprepared to utilize them properly. Consequently, many militia units were ordered disbanded.

Between 1861 and 1865 Unity furnished approximately one hundred and twenty-five men to the Union forces. (See Appendix for a list of soldiers furnished by this town.) Some of the men saw only nine months service, while others served for three years or longer. The majority of the men served in the ranks as enlisted men. Abner Knowles Jr., was born here, was commissioned Colonel of the Sixth Regiment for a short time. John Berry served as lieutenant of a colored U. S. regiment, but died of yellow fever in New Orleans. Alonzo Libby and Marcian McManus became officers after serving first as privates.

21. Jonathan F. Parkhurst wrote "Our Military Company went down to Albion; had a training."

Adjutant General's Report, 1861, This company evidently was disbanded before any actual service.

See also A.G.R. Vol. II, 1862, p. 59. According to these figures 146 men enrolled themselves in the town training band. Also between Apr. 1861 and Oct. 1862 eighty-seven men entered the Union armies.

Perhaps one of the most distinguished, as well as one of the most remarkable records, was that of Joseph P. Libby, who enlisted at Belfast on June 15, 1861 as a private in Company A, 4th Maine Regiment of volunteers. Libby was assigned to Sedgwick's Brigade of Hemtzelman's Division of the Third Army Corps. Libby's service record shows that he participated in the following battles: *Bull Run*, July 21, 1861; *Siege of Yorktown*, April 5 to May 4, 1862; *Williamsburg*, May 5; *Fair Oakes*, May 31, June 1, 1862; *Seven Days Retreat*, June 26 to July 1, 1862; *Chancellorsville*, May 1-4, 1863; *Gettysburg*, July 1, 2, 3, 1863; *Manassas Gap*, July 21, 23, 1863; *Mine Run*, Nov. 26-28, 1863; *Wilderness*, May 5-7, 1863; *Spottsylvania*, May 8-18, 1864; *Cold Harbor*, June 1-12, 1864.²² Indeed, Libby had one of the most remarkable military records of any soldier from Maine. Years later he took great pride in attending his regimental reunions, and once he attended one at Gettysburg, where he presented his small granddaughter to Gen. Sickles.

George Theon Ranlett, another Unity soldier, enlisted in Co. H in the Second Maine Cavalry on December 18, 1863, but on August 1, 1864 was transferred to the Navy, where he served on the steamer *Ossipee* in Farragut's Fleet. Stationed near New Orleans in June 1864 Theon Ranlett wrote to his brother John S. Ranlett and Lindley Mosher as follows:

Chanchahoula Station, La.
Monday
June 22, 1864

Brother John and Lin, I received your letter last week and was very glad to have a letter from you; I am enjoying good health and get along nicely. The boys are all well. George Woods remains in the hospital yet I have not seen him since the company left Thibodaux but hear from him every day. I am going down in the cars Friday to see him. T. S. Keen was down this forenoon, says he is much better at present but thinks that he will die with the consumption as his lungs are very much affected. The Col. talks some of discharging him as soon as he is able to go home. Dana Carter and I tent and live together, have very good times when we don't have to be out too much nights. We were out Sunday last week and Monday nights scouting after gaurilles; and the most fun we have is going out after rebs all the rest of our Regt. has been in several skirmishes, and the three companies that are up Red River are fighting every day.

Tuesday 21st last night I was detailed to go on guard and had to leave off writing very short, and then I have got to change my subject very much to my grief. I have some very sad news to relate. George Woods breathed his last last night. He went to bed as usual and cheerful. In the hospital laying about three feet from another bed and sick man, was very socialble after he went to bed. This morning the steward was going round to see the sick and found him dead. He was buried this

22. His service record shows the Joseph P. Libby as placed in a regimental hospital at Harrison's Landing on the James River, sick of malarial fever and then transferred to the Episcopal Hospital, Philadelphia, where he remained five months. He rejoined his regiment at Potomac Creek, Va., and fought at Chancellorsville. In December 1863 he was transferred to Gen. Hancock's Second Corps. During his long service, Libby was never wounded or taken prisoner. He was discharged July 19, 1864 at Rockland, Maine.

forenoon. We have lost three men in the hospital and have four in there now that we expect to die every day, but we have lost two of our Freedom number very unexpectedly and soon.

Ruel Austin says he should like to be in our old tannery splitting hides.

I have nothing new to write now for I have given you a good history of our encampment here, if you get all my letters? There was five of our men out on patrol last Friday night on the traveled road and ten infantry patrol on the railroad. The roads being about twenty rods apart; the cavalry see the infantry and halted them three times. They did not hear them and did not stop; the cavalry supposing them rebs let them have a whole volley. The infantry supposed that they were attacked by rebs and returned a volley; shot one cavalry man; shot him in the groin; lived seven hours. After the infantry returned a volley and shot one man, our patrol fell back and alarmed the camp turned the company out and started for the rebs at a gallop but to our astonishment they proved to be our own infantry patrol, but such is war. I can't stop to write any more now this afternoon so good bye at present. John, write once a week and let me know all that is going on at home and be a good boy to father. Tell father that I will write to him next and cheer him all you can in his lonely hours and afflictions. I shall try to do the best I can for him. Tell Eureka I will write a note to her and Frank next time I write. Remember me to all my folks in their hour of trouble also to Lamson's folks. I have written to Lamson's folks and will write to Alden Woods tomorrow.

There is a mail once a week, comes Wednesday and goes Saturday.

Who lives in the old Ben Douglas house? also in the Ross house? tell Fide I will change some peaches for some strawberries next winter. By the way, what are they going to have for a fourth of July. I have not been there for five years, but I am going to be there one of these days I tell you.

Theon

Other Unity men wrote expressing their army experiences, all similar in vein, of the awful episodes of the war, of politics and of news of home. E. M. Barker of Troy writing to his Uncle James Connor of Unity quite bluntly:

... "I suppose the draft will take place shortly in Maine, will it not? I do not want to see some of these thundering, whining sneaking, fault finding, proclamation resisting copperheads come out here and show themselves. I don't know how this will sit on your political stomach, but I hope and trust that you are not so far beside yourself to have the least sympathy with them. I for one would much rather turn right about and fight them than to eat hard bread much longer, but the staff does not agree with me very well.

We had a very interesting time over the river the other day playing ball and hide and seek with the johnnies, for we had them in such a way that they had to do half the hiding and when they got uncovered, they had to do some pretty hard fighting or leave their position. You have doubtless seen a full account of Old Joe on the Rapahannock, so would be useless for me to undertake to tell you.

Our lieutenant, Warren Cox was killed and Samuel Myrick and two other members of the Company were wounded, since the fight our regiment has been consolidated in six companies, so we are with a company from Gardiner and makes our duty easier than before . . . unless you are fooled to get mad at what I have written about politics, and if you are foolish, why you may go to h-ll and let old Phil Kearney have the handling of you for awhile . . . Goodbye.²³ E. M. Barker

23. Ms. Letter, Connor Papers, May 20, 1863. E. M. Barker was a private in Co. B, 3rd Regt. Me. Vol., age twenty, enlisted June 4, 1861, taken prisoner July 2, 1863 and died soon after.

The majority of the boys in blue survived the war. Tragedy was inevitable. Perhaps the most pitable was the inconsolable mother who had lost a son. How utterly tragic was the case of Martha Stone Kelley, who lost two sons and a son-in-law in the war. James Kelley, writing to the author, recalled seventy years after her heart-rending cry when her brother-in-law broke the news of the third casualty in her family. Perhaps, too, as tragic was the instance of brothers fighting on the opposite side. Charles Farwell of Unity, adopted son of Alabama, joined the confederate army and was killed in battle, while close relatives served in the northern armies.²⁴

On July 2, 1862 the President called for 300,000 volunteers to be supplied by August 23 and to be completed by draft. Each town was assigned a quota. On August 4 the chief executive issued a requisition for 300,000 enrolled militia to be raised by draft unless filled by volunteers. A month later Gov. Washburn ordered a draft throughout Maine. To both calls Maine's quotas were 9,609 for each call. Unity's quota for the three year volunteers was fourteen.²⁵ At a special meeting the town appropriated \$1400 to compensate each enlistee with a bounty of \$100. At a second town meeting to fill the quota of the second call of nine month militiamen, the town voted to pay a twenty dollar bounty to each of the eight men required. A second committee consisting of Dr. Main, James Fowler, Jr., Raymond S. McManus, and William Stone were appointed to procure this particular quota. Because of large numbers of young men, many still in their teens, not yet disillusioned by the rigor of battle, this quota was easily filled.²⁶

In March 1863 Congress authorized a Conscription Law which made each man between twenty-one and forty-five liable for service. In setting up the draft machinery the State of Maine was divided into five districts, while all men were placed in two classes; namely those between 21-35 years of age, 2nd, those between 35-45 who were married.

Under the law it was permissible for a person to furnish a substitute or pay a three hundred dollar commutation. Three Unity men

24. Nathan P. Farwell of Unity and Rockland brother to Charles Farwell was appointed by the President to fill the vacancy of Senator William P. Fessenden of Maine.

25. Republican Journal, July 18, 1862. The complement of men to be raised by each town was computed by the State. Unity 14; Troy 15; Montville 18; Thorndike 10.

26. Town Records, Book III. At a town meeting held on July 23, 1862 Unity voted that a committee of five persons "take charge of this town's quota of men, see them to their regiments, see them mustered in, and see that such and such only are under their charge as this town's quota receive the town bounty upon being mustered into service." The committee was comprised of Dr. J. F. Main, Eli Vickery, Lindley H. Mosher, Alfred Berry and James Fowler, Jr. At a meeting held Aug. 18, 1862 the town voted to pay the 9 months militia men \$20. Also they raised a sum of \$640 to be handled by a committee to procure eight volunteers to fill the town's quota provided said volunteers are obtained and accepted as this town's quota by the governor.

paid for a substitute, while six men paid the stipulated sum to avoid conscription.²⁷ To encourage enlistment this state passed a law in 1863 that each drafted man or substitute who entered service would receive a \$100 bounty; this was in addition to the \$100 provided by our national government for three-year enlistments at the beginning of the war.

On July 2, 1863 President Lincoln issued a call for 300,000 more volunteers to be filled before September; and in October the Chief Executive asked for an additional 300,000 men. If the latter call did not succeed to fill up the Union ranks by January 4, 1864, the President would order another draft. Prior to the Oct. 17 call, this town had furnished eighty-two men to the armed forces.

In a November (1863) town meeting the Unity citizenry considered further business in regard to raising money to "procure the town's quota of militia by volunteers under the recent and last call of the President for 300,000 soldiers." In response to the national crisis, together with the urgent need for soldiers, the town voted to raise \$200 for each man who may volunteer and be accepted to fill the quota of soldiers required. Thereupon, the meeting placed this responsibility in the hands of the selectmen. Unfortunately, it appears that the town officials failed to fill the quota, because on the 12th of December 1864 the town passed by an article to raise more money than that provided in the last month's meeting to procure the necessary men to fill the quota. Likewise, the selectmen were instructed by vote to petition the Governor to extend the time, if they failed to fill the quota. On Dec. 19, 1864 the town raised \$1800 for the purpose of meeting the quota. In response to the calls between Oct. 17, 1863 and the final draft at the close of 1864, Unity furnished seventy-seven men to the Union forces.²⁸ On Feb. 1, 1864 the President asked for 500,000 additional men to be drafted before March 10, on July 18, President Lincoln called for 500,000 men to serve for one year.²⁹

27. Adjutant General's Report, 1863, Appendix E, p. 86. In 1863 there were no substitutes, although in 1864 James B. Vickery, B. B. Stevens and Gustavus Hunt furnished substitutes. Alfred H. Clark, Joseph C. Rackliff, Levi J. Whitten, Amaziah T. Woods, Wilbur F. Chase and Augustus Card paid commutation. Twenty-nine men out of the fifty-four available for draft were declared exempt because of physical disabilities. Four failed to report.

The Conscription Law proved highly unpopular; it was not made the sole method of recruiting. Voluntary recruitment continued full blast, and the draft was applied only in those districts which failed to fill their quota with volunteers. Hence, public odium was quickly attached not only to the drafted man, but to the district where the draft was necessary. It was obvious that a drafted man represented a community which was unwilling to perform its duty. The War Department allotted to each Congressional district specific quotas. Since each community wished to avoid the stigma of the draft by producing a full quota of volunteers, large cash bounties were offered for recruits. Also a man could hire a substitute, or purchase exemption for three hundred dollars. It was said that "it was a rich man's war fought with poor man's blood."

28. Adjutant Gen. Report 1864, 1865. p. 27.

29. This July draft started on Sept. 19, 1864.

(In this year (1864) Unity furnished eight soldiers, and one substitute.³⁰)

On August 30, 1864 the Unity voters met again in town meeting to see what could be done about raising men to the recent call for troops. After discussing the matter, they voted to pay each volunteer three hundred dollars. There were real difficulties in finding qualified men to fill the quota. Hence, the elders signified that the selectmen "use their influence in this town and elsewhere in procuring the quota of soldiers." Quite desperate five months later, the town voted "to pay \$300 to every man who enlists and \$200 to every man who furnished a substitute to fill the quota." In February they continued to find the situation almost equally deplorable. The selectmen were authorized to procure them for one year, two years, or three years as they thought best; also they were permitted to issue town orders . . . and procure what money necessary to procure said men provided they shall not exceed the sum of \$500 each. . . . "that they be instructed to procure men to the best possible advantage and with as much less than \$500 to each man as they can be obtained".³¹ . . . Like other Maine towns, Unity found herself pressed by debt. The war dragged on; however, after 1863 the battles resulted more and more in Union victories. Not only were there many battle-fatigued men who would be glad to get home, but the families at home had come to realize the tragedy of war. Happy celebrants in the village burned the dilapidated old bark sheds of the tannery to celebrate a Union triumph. That steam roller Grant was besieging Richmond; Sherman following his terrible march to Atlanta turned northward leaving ruin in his path. The Confederate Armies realized their inevitable defeat. It was with relief and thankfulness intermixed with exultation when the people of the North learned of Lee's surrender and the end of hostilities. Churches everywhere held services to give thanks to God. Many soldiers had returned home immediately after their enlistments had expired. Now all could come home. The great army of the republic came home to take up their duties, as they had left them. A few valiant dead lay in graves near where they had fallen. Other veterans returned ill, their bodies racked with pain and fever. Among those who would never return were William Coombs and his son Gustavus. Only eighteen years old, Young Coombs was killed at Port Hudson, Louisiana; Daniel Small was killed while on picket; Marcian McManus died a few years after his return home

30. Adjutant Gen. Report 1864-5, p. 713. 15 men were listed exempt for physical disability, three over age. Reported deserted, 3; Failed to report, 5.

31. Town Records. Jan. 16, 1865 and Feb. 9, 1865. Eli Vickery was asked to serve with selectmen as recruiting officer. In Town Meeting held March 31, 1866 the town voted \$4325 to pay orders outstanding against the town for bounty money, the final act by this town to raise money for war volunteers. From 1863 to the close of the war the town and state compensated the families of soldiers by special sums appropriated for that purpose.

from disease contracted in Libby Prison. Lemuel Reynolds died in a Union hospital. Jeptha Murch and Alonzo Libby also died of a disease contracted during their service. Wilfred Mitchell was killed at siege of Port Hudson, Louisiana. Joseph V. Rackliff died in 20 Corps Hospital, City Point, Virginia, from wounds received at the terrible battles near Petersburg, Virginia. Gallant were these men, who died that the Union might be preserved. They are our honored dead.

CHAPTER VIII

THE TEMPERANCE MOVEMENT

Trouble and more trouble resulted from the excessive drinking which occurred during the early years of the nineteenth century. Families were neglected or broken; men, and women too, became depraved by intemperate drinking habits. Drinking caused poverty, unhappiness and idleness. An amusing example, but an altogether graphic one, reveals something of the annoyance that intoxication caused at public meetings. At the annual March town meeting of 1864, the patient, but angry moderator, S. S. Berry, an abolitionist and strict temperance man, announced in heated tones of voice, "Voted to move that cider out of the house and 'Rod' Scribner with it."

As early as 1823 the more sober element of the community voted at town meeting that "no spiritous liquors shall be sold at or in the town house, where said meeting is held."¹

The national temperance movement seems to have begun about 1780 when the Methodists advocated total abstinence by teaching temperance by "precept and example", but the reformers' attempt to curb the excessive appetites of the public and the demand for ardent spirits continued largely unabated. However, a more successful movement got under way about 1820. The church again championed the cause; thousands of messages denounced the evil of drink. Nevertheless, the pleas for temperance were ignored until about 1830. Temperance societies began to demand repeal or revision of the state liquor laws.

Spirituous liquors were sold in nearly all the stores, shops and taverns of the town of Unity. We find the selectmen between 1821 and 1826 licensing Isaac Adams, Allan Taber, Elijah Winslow, Oliver Farwell to sell liquor in their stores, and likewise licensing Dr. Rufus Burnham, also an innholder, to sell liquor in his tavern. Again two years later the selectmen granted permits to Hale Parkhurst and Rufus Burnham to be retailers of spirituous liquors in this town, while in 1833 in addition to the others, Jesse Whitmore, Thomas Chandler, Amos Webb and John L. Seavey, all styled innholders, were permitted to sell ardent spirits. Because of this widespread opportunity, drunkenness, of course, became quite prevalent, especially among those who could not easily afford it. On several occasions the selectmen sent notices to the grogshops or taverns that certain paupers were

1. Town Records, Meeting of March 14, 1864.

not to be served liquor. However, this action seems not so much a movement to curb intemperance, but to check pauperism. The following notice was sent to one Thomas R. Curtis:²

About 1830 the temperance movements became effective in Waldo County, although it proved to be more than a decade before their influences would be noticeable. Stores, as well as taverns sold liquor. A rum barrel was found in every store, and for a nickel any man might partake if he wished, mostly as a matter of social intercourse.

In the fall of 1831 a Thorndike Temperance Society was organized and meetings held for a year.³ The Rev. Cyril Pearle of Bangor addressed this society in June 1832 and again in September. Whether this society's influence extended to this town, we do not know; however, a beginning was made. In 1837 a Mr. Appleton from Massachusetts, after making a survey of Maine's license system, reported that the state law giving the right to sell ardent spirits should be repealed. Appleton's influence almost succeeded in passing a liquor law forbidding its sale; Neal Dow then began his crusade for temperance, resulting in the "Maine law" of 1851, one of the most stringent liquor laws ever passed.

The Temperance movement really begins with the evangelical Washingtonian societies, which mushroomed into nearly every state of the Union between 1840 and 1850. The Washingtonian revival was started by six reformed toppers of Baltimore, led by John H. Hawkins, its leading promoter. The Washingtonians advocated total abstinence, whereby a group of reformed drunkards by relating their experiences or by evangelical lecturing on the evils of drink influenced thousands to sign a pledge of drinking nothing more potent than cold water. The Washingtonians movement spread like a forest fire. In 1842 the Waldo County Washingtonian Total Abstinence Society was formed, a sort of parent society for the smaller societies in the county towns. Freedom Village had a Washingtonian Temperance Society established on November 27, 1842, comprised of ten members. In the same year Northport, Waldo, Searsmont, Troy, Swanville, Lin-

2. Town Records, March 1833. Records of Selectmen Doings.

"Whereas Josiah Segar, Charles Douglas, Joseph Douglas, Benjamin Douglas, Richard Hustus, Richard Hustus, Jr., Charles Bran, George Larabee and John Larabee, inhabitants of the town of Unity greatly injure their health and in danger of becoming town paupers, wherefore, you and all other persons are hereby forbidden to give, grant or sell to them, their wives, their children, any spirituous liquor or mixed liquor part of which is spirituous or any wine or other strong drink prohibited by law within one year from this date, hereafter. Unity, December 3, 1834."

3. At a meeting held in Thorndike in November 1831 the Temperance Society elected: Joseph Higgins, President; John Whitney, v-president; Ebenezer Crockett, 2nd v-president; and Joseph B. Whitney, sec. Delegates from Unity to the Waldo Temperance Society were Dr. Rufus Burnham and Samuel P. Benson. The latter was one of a committee which helped draw up the constitution and was asked at the November meeting to give the keynote address.

colnville and Montville formed Washingtonian societies.⁴ Unity doesn't seem to have organized one at this time, although Washingtonian meetings were held here frequently.

During 1842 and 1843 several Washingtonian speakers lectured in Unity, the first apparently Father Hayes of Bath, who spoke here on July 18, 1842. On January 23, 1845, Charles Owen, a "reformed stage driver" of Brunswick lectured here at Farwell's schoolhouse on the cause of temperance.⁵

The Unity Washingtonians were sufficiently flourishing in 1846 to be host on December 10, 1846 to the Waldo County Washingtonian Total Abstinence Society. James Cochran of Brooks called the delegates to order and turned the meeting over to Jefferson Bartlett, *pro tem*, who welcomed the members representing eleven societies; namely, Belmont, North Belmont, Head of Tide, Belfast, Brooks, Freedom, Montville, Jackson, Waldo, Troy and Unity. A. M. Payson of New Jersey then addressed the assembled societies. A slate of officers was drawn up for the following year.⁶ In the afternoon the program consisted of a prayer by Rev. Ephraim Clark, singing by Unity choir after which Brother Otis reported the following resolutions:

1. Resolved that the true friends of the temperance reform must deplore the indifference of the many.
2. Resolved that the law passed at the last session of the legislature of this State, prohibiting the traffic in intoxicating drinks, is founded in the immutable principle of right and justice, and ought to be vigorously and perseveringly enforced.
3. Resolved that the rumseller at the present day excites the just indignation of an intelligent and virtuous community; that the traffic makes man void of the principles of humanity, and lost to the noblest attributes of human nature; that it is the duty of all moral men to discountenance the sale, use, or manufacture of intoxicating drinks; that the inhabitants of this county have an important responsibility to assume in the suppression of intemperance among us; that peace, sobriety and benevolence may supplant rum, ruin and wretchedness.
4. Omitted. (Concerns those who patronized taverns, etc.)
5. Resolved that we sympathize with the families of those unfortunate men who spend their time at the drinking tavern, leaving their wives and children to suffer with cold, hunger and nakedness at home.

4. *Republican Journal*, December 22, 1843.

5. It was without doubt the influence of this movement which caused the town to authorize the licensing board, in 1846, not to license any person to retail wine, brandy, rum or any other strong liquor. At the same meeting the town refused a special license to John L. Seavey, who kept tavern.

6. James Cochran Jr., Pres.; Miles Cobb, Vice-president; Nathaniel Patterson, Corresponding sec.; Timothy Thorndike, recording sec. Directors were: Isaac Coffin of Jackson, Rueben Files, Troy; Benjamin Fogg, Unity; Peter Ayer, Freedom; L. R. Palmer, Belfast; Dr. Noah Gilman, Frankfort; Jonathan Bean, Montville.

The foregoing resolutions were discussed by Jesse Smart of Troy, Mr. Jewett of Massachusetts, Joel Whitney of Plymouth, Mr. Payson of New Jersey, and Daniel Tripp of Freedom.

In the evening the gathering was entertained by Dr. Jewett, who delivered his famous poem. The program closed with a note of thanks to the owners of the meeting house, to the Unity citizens for their hospitality, and to the choir for their excellent musical renditions.⁷

In February and March of 1846 a group of Unity men formed a Sons of Temperance Society, (No. 27). Two years later, on April 25, 1848, the Cadets of Temperance, Litterarius Section, had been instituted, with Nelson Dingley, Jr., one of the foremost leaders. Dingley took part in a temperance debate, "Resolved whether alcohol is necessary as a medicine." In 1848 Sylvester Judd of Augusta spoke on the subject of temperance in this town.

In 1851 the Sons of Temperance, Div. No. 37, bought a lot of land from Jefferson Bartlett and erected a Temperance Hall.⁸ Leaders in this group were Jefferson Bartlett, Nelson Dingley, Gorham Hamilton, Alonzo Hamilton, Adam Myrick, Hall Myrick and Samuel S. Collar.

On November 10, 1861 another division known as the Glenwood Division, No. 227, Sons of Temperance, was organized.⁹

In Albion on the Fourth of July, 1842 a gigantic Washingtonian celebration was held with inhabitants of adjoining towns participating. A long procession formed at the meeting house under the supervision of Brother Felch; the procession then proceeded to the farm of Ralph Baker. Following the men in the procession were approximately two hundred of the Martha Washingtonians. Led by band music the fervent temperance members marched to the Universalist Meeting House, where the "throne of Grace" was addressed by Rev. William McGray of Unity. Not yet exhausted, the members reassembled and marched to Major John Wellington's house, where, after due ceremony, toasts of high patriotic fervor were made by drinking "nature's limpid sparkling cold water."

On February 22, 1843, the Freedom Abstinence Society held a mass meeting in that town under the auspices of Peter Ayer, its president.

The Temperance Society in Freedom discussed the problem of persuading the retailers of intoxicating beverages to discontinue their sales. After a prayer, brother Daniel Tripp reported that the tavern-keepers and grog shopkeepers would relinquish their liquor traffic as soon as they had disposed of the small stock on hand. Thereupon, Daniel Tripp, John True and Joseph Hockey were appointed as a

7. *Republican Journal*, Dec. 25, 1846.

8. Waldo Co. Deeds. Book 76, p. 542, Unity Division. Sons of Temperance bought seven square rods. Deed dated Dec. 12, 1851.

9. Among these members were the following slate of officers for the year 1861: James R. Taber, W. P.; Benjamin F. Kelley, W.A.; Jonathan F. Parkhurst, R.S.; J. E. Stone, A.R.S.; A. J. Hurd, T.S.; Newell Woods, T.; Rev. J. N. Marsh, Chaplain; Clement R. Taber, C.; Benjamin Woods; John Murch, J.S.; and Ruel Berry, O.S.

committee "to wait on the rumsellers" to ascertain what terms they might fix to dispose of their present stock. This much achieved, the members agreed to make the following resolutions.

- First: "Resolved that we have abundant evidence to support us that the cause of temperance is the cause of God. We acknowledge with gratuities the kindness that He has shown to the cause of Washingtonianism.
- Second: That it is heartfelt rejoicing that we behold so many of our own fellow citizens assembled on this birthday of our immortal Washington. May our exertions in the cause of social reform be as successful as the efforts of our beloved and sainted Washington in his struggle for liberty.
- Third: Time has arrived when men can no longer excuse themselves on any plea from giving their countenance and support of temperance, that traffic in intoxicating drink is not only a moral evil and violation of the command, "Do unto all men as ye would they should do to you", but it is an outrage against our social and domestic rights in as much as it ruins the property and prostrates the intellect of the inebriate, beggars his family, destroys their pride of character, and inflicts on unoffending and helpless women and children the most dreadful agony of body and mind which cannot be realized or revealed except by those who have been baptized by his freeing minister of terror and despair.
- Fifth: Resolved that it is a solemn duty of a temperance community to unite heart and hand in banishing this potent destroyer of our happiness from this land by every means in our power; first, by an entreaty of kindness, conciliation, and expostulation. Should these means fail by means the laws which our country has armed us with for our protection and preservation.
- Seventh: Resolved that this society receive with a lively sensation of satisfaction the favorable reception of our committee by the rumsellers of this place and most sincerely hope that the time is not far distant when we shall have proud satisfaction of raising our palm of gratitude and joy that monster alcohol is no longer for sale in our town."

Peter Ayer, President
William Ross, Sec.

On April 17, 1843, the Freedom society met under the leadership of David Webster, President, to consider the action of the committee and society regarding the two shops in Freedom then selling intoxicating drinks. The committee had invited Guy McAllister and George Ranlett to the meeting. When asked if they would cease selling liquor, both men agreed to comply with the wishes of the society; in fact, McAllister said that he would move his stock out of his store that very night. Thereupon, the Society reported in the records that "the traffic of ardent spirits was now abandoned."¹¹

However, it was not as easily solved as the society thought. In their December report of 1843, the Freedom Washingtonian Abstinence Society reported their strength as 163 members, but with certain misgiving their secretary reported that six of their members had broken the pledge, two had been reclaimed, but one was secretly engaged in the sale of liquor without a license.¹² A year later in December 1844, the membership was upped to 192, but McAllister was still keeping his

10. *Republican Journal*, March 3, 1843.

12. *Ibid.* December 22, 1843.

11. *Republican Journal*, April 21, 1843.

"grogshop", since the selectmen had granted him a license as an innholder. Nevertheless, the Washingtonians were persistent. Again McAllister and Ranlett agreed to discontinue sale. The friends of temperance contributed a sum of money to purchase the liquor. Therefore, a committee was selected to test the purity of various kinds and to declare what was suitable for medical purposes. That part of the alcoholic beverages declared unfit for medicine was poured into the street to mix with the melting snow. The remainder was placed in the hands of the Town Clerk to be disposed of as the citizens of Freedom saw fit.

It was a custom when a farmer erected a new barn that he have a barn "raising"; also it was customary to furnish four or five gallons of rum to refresh the laborers after the trick was finished. When the temperance movement started many a farmer who had taken the pledge refused to furnish the strong spirits. One of the first of these was in Montville when Jonathan M. Murray put up the first "temperance barn" in 1834. Not a glass of liquor of any kind was used in hewing, sawing the timber or boards, or in framing and raising the barn. Murray ran into trouble on the first day. The workers came and commenced the herculean task of putting up the hand hewn beams. Murray had told the men that there would be no liquor, but promised them a good supper. The men had the plate about shoulder high, when one man said, "Mr. Murray, your frame can go no higher unless you furnish two gallons of rum". Murray refused and the frame was placed back on the ground. Next day Murray circulated his trouble around, and soon he had plenty of hands to assist in the "barn raising".

In 1844 an ardent Temperance man wrote in the *Belfast Journal* that Thorndike did not have a single temperance society. He took to task a certain man who had a "rum raising" in order to get his new barn put together. E. J. Higgins was quick to reply by letter that Thorndike contained a number of good temperance people. The barn referred to was that of Squire E. S. Stevens, who answered that he hadn't furnished a drop. "The majority of Thorndike people", wrote Higgins, "are strict adherents of temperance", and Thorndike people were not those who "adopt methods of preamble and resolutions drawn out into unmeaning platitudes".

After the passage of the Maine Law of 1851 the temperance movement declined. The stringent Maine prohibition law prohibited the sale, keeping for sale, and manufacture of all intoxicating drinks; the penalty for the same included a fine and imprisonment for violating the law. Likewise it permitted search and seizure. Consequently those that had a flourishing trade of hard liquor concealed their activities. A local hostelry of this village had a secret closet in which the liquor was hidden. On one occasion (1877) the Belfast county sheriff raided the tavern, found what he was looking for and fined the tavernkeeper fifty dollars.

The cause for the decline of temperance may be attributed to backsliding of its followers, as well as the rising tide of the abolition movement. The decade before the Civil War was one of tumultuous events with political activities holding the center of attention. However, Unity's Sons of Temperance held meetings during the decade 1851 to 1861. Gradually the interest subsided, only fractional numbers kept up their dues or interest so that in August 1871 Sons of Temperance, Division No. 37, sold their hall to Albert F. Watson. The remaining members of long standing included Samuel S. Collar, Jefferson Bartlett, Gorham Hamilton, Hall C. Myrick, Adam W. Myrick, Joseph Wiggin, and William Hamilton.

In the fall of 1876 the movement revived in this town as well as elsewhere. In October of that year the Ironclads organized at the Union Church. At this meeting Frank Herrick of Fairfield related his experiences with demon liquor; Herrick presented the pledge which "quite a number" signed; among them some hard cases who were encouraged by hearty cheers. The next month the Ironclads dedicated "their new hall". The Ladies Aid furnished a "beautiful collation" and a splendid pyramidal cake sold by tickets at auction, which brought five dollars into the club's treasury. At this festive meeting five new names were added to the pledge. Marcellus Dow, Principal of the Free High School, spoke briefly. During the next year (1877) the Ironclads continued holding social get togethers; their meeting largely comprised of songs, recitations, or declamations; one typical program was made up as follows:¹³

Prayer, H. B. Rice; Business Meeting; Reading, Emma Jones and Florence Harding; "I've Taken My Last Glass", a poem recited by Charles Harmon; "Our Home Is Not What It Used To Be," song by Nellie Emery; "Whittier's School Days", by M. J. Dow; "Jotham and Huldah" (humorous song), by H. C. Chandler.

At another meeting H. C. Chandler made a stump speech and the company went home in the rain singing, "Cold Water Forever".

In February 1877 the Winnecock Lodge of the Independent Order of Good Templar was formed; District Deputy Marcellus J. Dow installed the following officers; Dr. J. Craig; Nellie Moulton; Benjamin Fogg; Lizzie Thompson; Daniel Starkey; George Files, Augustus Fogg; Arthur Connor; Clara Mitchell; Louise Bither; Amos Douglas; Florence Bartlett; Jennie Stevens; Mr. Starkey.

Although the temperance movement continued for a time, it had already accomplished its purpose in Maine and later activity was spasmodic. The last active organization, instituted in 1899, lingered only a year or two and collapsed from inertia. The nineteen twenties proved the folly of prohibition by law, and Franklin D. Roosevelt's

13. The Ironclads elected in Jan. 1877: J. R. Monroe, President; Jack A. Van Deets, V. Pres.; Hollis Reynolds, V. Pres.; V. J. Moore, Sec.; Josiah E. Harmon, F. S.; Benj. A. Fogg, Treas.; Augustus Fogg. Other members, Dr. James Craig, Mary Berry and James Taber.

first term prohibition provided by the eighteenth amendment was repealed. Though beer and hard liquor are sold in Maine; the Maine communities have the privilege of rejecting or accepting licenses for commercially selling drinks. Unity has proved a citadel of temperance.

CHAPTER IX

INDUSTRIES OF UNITY

Saw Mills and Grist Mills

Lumbering and mill operations began almost simultaneously with settlement.¹ Lumbering in Maine began as early as 1623 when the first saw mill in America was supposedly established. In the eighteenth century lumbermen moved up the Kennebec and by 1772 were working on the Sebasticook River.² It was the good stands of pine which attracted men like "Thad" Carter to Unity, and John Mitchell was credited with a saw mill here as early as 1782.³ Mitchell's mill was a "crude affair, the water being conducted through a hollow log into an overshot wheel." His mill was located on Sandy Stream supposedly not far from the old Moulton Mills.

By 1795 lumber operations in Unity were well under way. Paul Coffin noted in his journal of 1797, "from his pond (Unity Pond), or near it they send their lumber down the Sebasticook to Winslow."⁴ The year before Coffin had observed in Clinton that "sixty King's masts have been hauled in this vicinity this year, and many of a less sort." One of these great masts marked with a King's arrow was cut on Thomas Fowler's farm and hauled by nine yoke of oxen to the Sebasticook. The tree was said to be what is termed a thirty-two inch mast and notable for its length, and size at the top. It took eighteen oxen to move it lying on the large sled especially made for this purpose, with a pole sixteen feet long. Ten men called tailsmen followed the pole cattle, so that in case the sled in passing down hill could not be held back the men could quickly unhitch the oxen and save them from injury.⁵ Another yoke hauled a barrel of rum which kept the spirits of the men elevated.

This early phase of the lumber industry was characterized by individual effort, family establishments, or partnerships. It took some capital to build a saw or grist mill. Family partnerships were not

1. Robert G. Albion, *Forests and Seapower*, Cambridge, 1926, p. 233. "Scarcely was a hamlet settled before a saw mill was established."

2. Letter, from James Bowdoin, November 12, 1772, Boston, to Charles Hayden of Winslow, Bowdoin Papers, Massachusetts Historical Society.

3. Taber, *History of Unity*, p. 25.

4. Coffin, "Missionary Tour of Maine", 1797, Vol. IV, p. 351.

5. *Bangor Sentinel*, July 5, 1904. Unity item by Crosby Fowler. This was the great log which is said to have become one of the masts of the frigate, "Constitution."

6. Richard G. Wood, *Lumbering in Maine 1820-1861*, University of Maine Studies, 1935, p. 29.

uncommon in the lumbering business.⁶ Saw mills usually appeared before the grist mills, probably due to the difficulty in obtaining mill stones; and secondly, lumbering brought in a larger income. There was plenty of white pine and the multiplicity of lumbermen created a scramble for the stands of soft woods found everywhere. Farming was temporarily neglected, often to the detriment of the settlers who barely gained a subsistence. The lumber sawn in these saw mills sought a market at Belfast. The lumber was transported by heavy wagons or sleds drawn by oxen and was delivered at Head of Tide on the Point. The route led through Thorndike and Brooks and the long strings of teams formed a long procession varying from rods to miles. It was no light task to drive a four ox team loaded with lumber or bark to Belfast and return with produce in a day. They started before sunrise. An old timer recalled, "We remember the long procession of horse teams that used to pass on the Unity road, for long before day, the creak of the sled and rumble of teams, and voices of the drivers could be heard until noon. In the afternoon about two o'clock the teams started returning, loaded with barrels of flour, lime, pork, beef, molasses and cloth."

Other products hauled to market were staves rived from oak, ash oars, pine or cedar shingles. Hay and potatoes were not worth marketing. There were probably at least two saw mills in Unity before 1800; one built by Ebenezer Pattee and the other by John and Isaac Mitchell. About 1802 Pattee lost his mill by "fire and water" and the community regarded it as such a serious loss that they prepared a petition to the Kennebec proprietors requesting that Pattee be compensated.

Honorable Gentlemen of the Plymouth Company

We the subscribers do certify and give it as our own opinion that the mills built at Sandy Stream by Ebenezer Pattee, Esq. has been very advantageous to the settlement of the land in that county, and it was very expensive in building said mills at the time when there was no roads for transportation and the loss he has met with by fire and water we think any favor that you think proper.⁷

Whether Ebenezer Pattee received any compensation from the Plymouth Company is not known. At any rate he rebuilt his mill at the junction of Half Moon and Sandy Streams. Pattee and Henry Farwell, his son-in-law, apparently joined partnership and oper-

7. Kennebec Grants, Reuel Williams Kennebec Purchase Papers, Maine Historical Society, Portland, Vol. I, II, p. N. D. 20. This document written on pale green paper is undated and on reverse side marked "petition in favor of Ebenezer Pattee at Sandy Stream." Signatures attached include the following: Daniel Whitmore, Lemuel Bartlett, Stephen Chase, Hezekiah Chase, Joseph Bartlett, David Bean, Bennett Woods, Jr., John Melvin, Amos Jones, Josiah Whitney, John Scribner, James Rich, Philip Danforth, John Perley, Abner Knowles, Benjamin Bartlett, Clement Rackliff, Jacob Trueworthy, Benjamin Rackliff, Joseph Stevens, John Rackliff, Peter Jackson, Nathaniel Stevens, David Ware, Henry Farwell, John Leonard, Peter Grant, and William Mayhew.

ated the saw and grist mills together.⁸ Farwell located his saw mill below the junction of the two streams which became known as Farwell's Mills.⁹ Henry managed his mill business in partnership with Pattee, who in his old age turned his ownership over to his two sons-in-law, Farwell and Amos Jones. Besides the half interest Farwell formerly had, now he had a whole interest in the saw mill and half interest with Amos Jones in a grist mill.¹⁰ About 1830 Farwell disposed of his mill interests to Benjamin R. Stevens.

Contemporaneous with Pattee and Farwell, Isaac Mitchell with his brother Alexander Mitchell constructed a dam and saw mill on Bither brook. In 1804 the latter sold to his brother Isaac a half interest in "one half of the saw mill and one half of the grist mill standing on Mitchell's millstream, so-called, on the east side of the pond."¹¹ The dam and original mill vanished years ago, but this site was located on Bither brook a few rods below the house where Isaac lived.¹² Isaac Mitchell supervised his two mills until 1829. Isaac was thrown from a horse and injured severely, and about this time he turned over the mills to his son, Madison Mitchell, who operated them for a few years. Elisha Bither later operated these mills.

The third grist mill erected in Unity was Connor's Mill.¹³ James Connor, a native of Gardiner, came to Unity when he was about thirty years old. Connor was a well-known figure in this area as a captain in the local militia. In 1821 he was elected colonel.¹⁴ He was recognized as a fine businessman primarily interested in lumber, having an active lumber business in Gardiner and other Kennebec locations. In 1814 James Connor married Mary Whitmore, a daughter of Daniel Whitmore, from whom Connor acquired his farm.

On the fourth of July 1814 James Connor made an agreement with Lemuel Bartlett to build a dam and mill across Sandy Stream. Bartlett evidently owned the water right on the stream.

The legal paper drawn up between them read in part:

Articles of an agreement between James Connor, Jr., and Lemuel Bartlett, Esq. concerning building mills and mill dam on Sandy Stream, so-called in said Unity below the bridge where the road now passes; the said James Connor, Jr. is to build a dam acrost (sic) said stream sufficient for a mill to grind corn and grain and other macians (sic)

8. The statement that Henry Farwell built the first grist mill and first saw mill found in Edmund Murch's *History of Unity* is not accurate. Pattee should be credited with this, however after 1802 Henry Farwell helped manage the mills.

9. Taber, *History of Unity*, p. 25.

10. Town valuation book, 1827.

11. Kennebec County Deeds, Registry Deeds Office, Augusta, Vol. VI, p. 238.

12. Isaac Mitchell built a large two-story house in 1812. The same house passed to the Elisha Bither family, and is now owned by James B. Vickery. It is still evident where the mill and dam were located today.

13. Ebenezer Pattee's and Isaac Mitchell's preceding Connor's.

14. James Connor Papers: James Connor elected Colonel of the Regiment of Infantry.

and is to build one fulling mill and one carding machian (sic); and is to own them and have water for them in preference to any other mill or machine that may be erected on or near said dam; and if the said James Connor, Jr. am to build the holl (sic) of said dam free of all expense to the said Lemuel Bartlett other than for the privileges of the mill and machine above mentioned and the said Lemuel Bartlett is to have and own one-half of the said dam and privileges for building or setting any kind of mills or machines on or near said dam except the mill and machians (sic) above mentioned . . . no mills to be built on or near said dam under one year from the above date except the fulling mill and carding machine . . . and the said Bartlett is not to come into possession until one year from the above or within date and not then without he has a mind to.¹⁵

Lemuel Bartlett
James Connor, Jr.

Lemuel Bartlett never "had a mind" to build a mill; however, he retained his interest in the Connor mill until 1831, when Connor became full owner.¹⁶ In 1850 Connor's mill was described as having three stones, two bolts and one cleanser.¹⁷ Besides his two sons, Simon and James, Col. Connor usually employed one man who lived in the mill. Agricultural reports estimated that Connor handled about eight thousand bushels of wheat, corn, rye, and other grain a year.¹⁸ This mill never passed out of the Connor family. Simon Connor supervised the business after his father's death and then his sons, Simon and Harry Connor, operated it until its services were obsolete. As late as 1930 the old mill was in fair condition. The heavy rains of March 1936, brought a freshet causing the stream to overflow its banks. The broken ice and great volumes of water carried away the dam as well as the mill.

In 1826 there were probably four grist mills in Unity and as many saw mills. Joshua Sinclair and his sons, George W. and Jefferson, owned both types of mills situated on Sandy Stream "on the prairie," on the site where later W. H. J. Moulton built his saw mill. The Sinclairs sold their interests to Samuel Hall about 1838, and the mills were burned some years later.¹⁹

In 1826 Robert and Nathaniel Carll operated a saw mill with Thomas and James Fowler, but James sold his interest to Thomas in 1828 leaving him with one-half ownership. However, their mill business was discontinued by 1836.

Levi Bacon built a dam in 1827 or 1828 on the Bacon brook a few rods south of the bridge near Arthur Bagley's. Bacon ran his mill for several years. Also Levi Bacon possessed a brickyard on the brook²⁰ and manufactured bricks.

15. James Connor Papers, Document dated July 4, 1816.

16. The mill probably was erected in 1815, or not later than 1816.

17. Census of Maine, 1850, Unity Bureau of Health and Welfare, Department of Vital Statistics, Augusta, Maine. Industrial figures stated in 1850 census report.

18. *Ibid.*

19. Taber, *History of Unity*, p. 27.

20. The bricks for the Chase house where A. R. Curtis lives were made by Levi Bacon.

During the eighteen twenties and thirties potash was manufactured in considerable quantity. Farmers desired the land and burned thousands of feet of hardwood. "Connected with both lumbering and the frontier was the process of making potash for which hardwood logs were used. The farmer usually accomplished a double objective; the clearing of his lands and the manufacture of a salable product."²¹ In 1830 Hezekiah Winslow owned a store buying ashes for the manufacture of potash. Elijah Winslow and Allen Taber also produced potash.²²

Amos Jr., Thomas and Isaac Watts Jones, brothers, shared ownership of a saw mill on the east side of Sandy Stream at Farwell's Mills. Their rights derived from their father's mill.

In late February 1840 when two members of the staff of the "*Maine Farmer*" made an excursion through Maine, one of them wrote of a "grist mill at some distance from the village, which is spoken as a very superior one having two run of Burrh²³ and two of granite, with three bolts; from one of which the canel or middlings is carried back to the stone by a conductor and ground and bolted a second time, so that the bushel of wheat thus ground yields some five or six more pounds of flour than by the common method of bolting. Another improvement is the conducting of the meal across the room in a revolving screw, so that it is cooled before bolting and the quantity and quality are supposed to be improved by the process."²⁴

This description fits the Samuel Hall's grist mill, which at this time was one of the finest mills in town. Hall possessed three mills, evidently two saw mills, and one grist mill in 1840 valued at thirteen hundred dollars.²⁵ In 1838 Hall and Otis Dunbar, partners, took over the Sinclair establishment, but Hall was alone two years later. These mills burned about 1857. In 1859 Eben Thompson had a saw mill on this same site. Thompson operated "grist, saw, shingle, clap-board, picket and lath mills, all on one dam."²⁶ It is possible that in 1874 these mills burned.²⁷ Thompson sold his mill privilege to W. H. J. Moulton who built and operated a saw mill on this location for many years.

21. Wood, *Lumbering in Maine*, p. 181.

22. Allen Taber also made potash from the wood ashes bought from the farmers. At this time a bushel of wood ashes brought seven cents; house ashes ten cents. For an article on potash manufacture see *Maine Farmer* for July 11, 1834, pp. 204-205.

23. Burrh a French imported stone used in milling.

24. *Maine Farmer*, February 29, 1840, Winthrop "Excursion in Maine", p. 61. This was undoubtedly Samuel Hall's grist mill referred by Taber as a "fine" one. The other two grist mills in town were of lesser proportion.

25. *Unity Valuation Book*, 1840.

26. Walter Wells, *The Water Power of Maine*, Augusta, 1869, p. 479.

27. *Maine Register* of 1875 does not list Thompson's Mills. Taber states that these mills were burned and rebuilt, but he is not clear when or by whom they were rebuilt.

SHIRLEY'S MILLS

About 1830 or 1831 James Shirley moved to Unity from Belfast. About 1840 he built a saw mill and dam on Sandy Stream about a mile upstream from the village. (The dam crossed the stream on Fred Ward's farm.) Shirley manufactured lumber products and shingles. His waterpower turned three saws which were in operation about five months out of the year. His annual production of lumber amounted to approximately two hundred thousand feet of boards, and seventy-five thousand feet of shingles.²⁸ He employed two men when his mill was in operation. James Shirley continued the business until his death in 1857. After Shirley's death, the mills burned, and about 1860 Clark Trafton erected a saw mill on the same spot, and then it was taken over by Ira Trafton. This mill burned in 1877; another one was built, but this, too, burned, in November 1882.

There were many small saw and shingle mills, but space does not warrant that all of them be mentioned. James Fowler in the 1850's owned a saw mill; Ezra Fisher operated another about the same time. During the last seventy-five years the following saw mills were operating.

BITHER'S MILL

James S. Bither bought in 1873 a "nice but small" water power of "Lumber" Small who conducted a saw mill on the so-called Bither Brook. This mill burned in 1875 and Bither erected another on the same site. Bither manufactured shingles and lumber products. He supplemented his waterpower with a steam engine and put in a rotary mill. This business continued until after the turn of the century.

ATWOOD M. NEWELL'S MILL

About 1872 A. M. Newell built a wood products mill located on the pond. For a time he and a man named Wiggin worked together. In 1875 Newell was putting out shingles and staves. During the winter Newell's men got out enough lumber to manufacture "one hundred and fifty thousand shingles, twelve thousand staves, twenty-five thousand cheese boxes, one hundred tons of excelsior besides two hundred cords of white birch which is sawed into spools. They also have a lot of white ash lumber which they design making into drag rakes."²⁹ Newell had a market for cheese boxes in Unity as well as in Waldo county, then undergoing a cheese manufacturing craze. Newell shipped his cheese boxes, ready for assembly.

THE UNITY TANNERY

The prevalence of hemlock in Maine was largely responsible for the flourishing tannery industries which sprang up in the beginning of the nineteenth century. A strip heavily forested with hemlock

28. Census of 1850.

29. *Maine Farmer*, April 24, 1875.

from sixty to two hundred miles wide extending across southern and central Maine comprised the tanning region. This area became dotted with tanneries, large and small, concentrating chiefly in the Sebeccook Valley.³⁰ This district, including Albion, Burnham, China, Canaan, Detroit, Hartland, Newport, Plymouth and Unity, flourished from 1830 to 1850. As early as 1810 there were two hundred tanneries in Maine handling more than fifty-five thousand hides. Waldo county in 1840 had twenty-six tanneries employing seventy-one men, and representing a capital investment of \$52,425.³¹

The first of the tanning industries were neighborhood accommodations rather than any highly industrial concerns hiring large numbers of men. Often a local tannery was operated solely by the owner, or seldom by more than two or three men. However, outside capital became interested and in the 1830's larger tanneries developed. Hemlock bark was ground up from which an extract was made and the hides soaked in the strong solution of it. Naturally this necessitated large quantities of bark which were at hand. As the hemlock trees were cut off, the bark became exceedingly scarce and tanning became unprofitable. After 1840 there was a gradual decline in the number of tanneries in business. By the beginning of the Civil War many of them were permanently closed.³²

The first enterprise of this sort in Unity was financed by David Pingree of Salem, who in 1836 supplied the capital for building a tannery.³³ Ebenezer Larrabee supervised the construction of the tannery, which was built on land purchased of Jesse Whitmore. The Pingree tannery was located on the bank of Sandy Stream approximately behind Harding's garage and Warren Spinney's house. The tannery, itself, covered about three-fourths of an acre including the bark sheds; the entire amount of taxable property covered seven acres extending from the bridge to the old Gerrish blacksmith's shop on which were located the tannery, three dwelling houses, bark sheds, store, and other buildings. When the tannery was ready, Eben Larrabee of Vassalboro managed the business, but Larrabee died in 1838, and in 1839 Edward Southwick of Augusta purchased this property at public auction held in Unity village. Southwick sold it to Thomas Snell in 1839 for \$15,000.

Between 1836 and 1840 it is estimated that five hundred hides were annually converted into sole leather, consuming about one thousand cords of bark.³⁴ The correspondent of the *Maine Farmer* wrote in late winter of 1840 that "This year they are securing about two thousand cords with design of doubling the amount of leather." A good

30. Wood, *Lumbering in Maine*, p. 182.

31. *Annual Report of Bureau of Industries and Labor Statistics*, "The Tannery Industry", Augusta, 1896, p. 54. The average capital invested per tannery jumped from \$400. in 1810 to \$1,447. in 1840.

32. In 1860 there were one hundred and forty-four for the entire state and in 1890 only fifty-one remained.

33. Murch, *History of Unity*, p. 15.

34. *Maine Farmer*, February 29, 1840, p. 61.

sized steam engine provided the power for the machine for grinding bark and rolling leather. At this time it appears the tannery was just getting fully established, for the correspondent wrote, "It is supposed that ten men will tan about ten thousand hides a year."

Ten years later the Unity tannery was operating on a much larger scale. The hopes of 1840 were more than realized. The statistics of the 1850 census reveal that the tannery produced yearly about one hundred tons of hides valued at ten thousand dollars; and used two thousand five hundred cords of bark costing seven thousand five hundred dollars, and burned one thousand two hundred cords of wood at a dollar a cord. Snell employed fifteen workers costing an average of three hundred and seventy-five dollars per month. This tannery's annual production was given as one hundred fifty tons of sole leather valued at thirty-seven thousand five hundred dollars. Snell evidently had a profitable business.³⁵ In 1851 fresh hides brought four cents a pound supplied by the farmers situated in Unity and adjoining towns.³⁶ The tanned leather sold for about fifteen cents a pound or three hundred dollars a ton.

While the source of bark lasted and remained cheap, the tannery carried on a good business. However, in the middle of the eighteen fifties the prospects already looked unfavorable. Snell died in 1857, and the Unity tannery closed at that time or shortly before. The business never revived. The buildings fell into disrepair, and on rather good authority it was stated that the ruins were set afire by a few young men celebrating a Union victory during the Civil War.³⁷

There was another fair-sized tannery conducted by George Randlett in south Unity. In the early eighteen forties Randlett bought of Joseph Larrabee, John Sears and Samuel Hadley the saw mill and carding mill located about one quarter of a mile from Freedom village. About 1845 George Randlett erected a tannery on this site which passed out of business a few years after the Snell tannery. Randlett produced about fifty tons of sole leather annually, and according to Taber's account, Randlett manufactured boots and shoes as well as leather.³⁸ The Randlett tannery consumed nine hundred cords of bark and one hundred fifty cords of wood annually. The wood cost him a dollar a cord, and the bark about three dollars and thirty cents per cord. He employed four men at twenty dollars a month. The tannery and store were sold in 1872 to James D. Lamson of Freedom,

35. In 1841 Snell and Co. were taxed sixty-two dollars and fifty cents for real estate. Murch's History also corroborates these figures. "It is estimated that this tannery turned out from one hundred to one hundred and fifty tons of leather annually."

36. Ms. Vickery Papers. Sale of Hides. Bill of Sales, 1851 made out by James Banks.

37. Conversation with Frank Mussey to the author, August 1938.

38. Taber, *History of Unity*, p. 143.

Map of Waldo county, 1859, The Business Directory of this map lists Randlett as "manufacturer of leather, merchant, dealer in lumber, West India goods, dry goods, millinery."

but the tannery was at that time discontinued and was burned some years later. For a time James Banks and Silver Greenleaf, tanners and curriers, managed their own individual tanning business, but their enterprises were small and of brief duration.

While the tanneries were flourishing every year the town elected sealers of leather whose duty it was to stamp the hides and check the amount of leather produced. The town elected the official "sealers of leather" during the span of tanning activity, the first ones being chosen in 1842 and final ones in 1867.³⁹ They were all men connected with the business.

In the eighteen fifties during the peak of the tannery prosperity several boot and shoe businesses appeared in Unity. William Woodsum conducted a kid shoe factory in Unity for a brief time. All the shoes were made by hand, employing three men at sixty dollars a month, and two women at sixteen dollars making boots and shoes. Woodsum manufactured annually twenty-five hundred pairs of shoes,⁴⁰ valued at one thousand and seven hundred dollars.

James Merrick opened a boot and shoe business soon after 1840, but moved to Veazie about 1852. His production in 1850 was seven hundred pairs of boots; twelve hundred pairs of shoes comprising a twenty-seven hundred dollar business. He must have employed about the same number of men as Woodsum.

Both Merrick and Woodson left Unity, leaving Bryant Moore about 1855 the only shoe manufacturer in the town. Moore had come here as a shoemaker about 1835. He was an unstable character and never did very well, leaving Unity in the sixties. The shoemakers gradually disappeared, and the large shoe-making factories supplanted the small town shops.

Luther Mitchell owned a harness and saddle shop. For over a half century (1840-1895), Mitchell made about seventy-five harnesses each year.⁴¹ He employed two men and used some twelve hundred pounds of harness leather a year.

Shoemakers at different times were Daniel and Otis Starkey, Nathaniel Rice, Lewis Thompson, who all lived in the last half of the nineteenth century. Gustavus B. Broad manufactured harnesses also, while Charles E. Collar made harnesses and trunks.

FULLING AND CARDING MILLS

The first wool carding and cloth dressing mill in Unity was built by Richard Cornforth. The Cornforths were an English family of Yorkshire who came to the United States settling first in Readfield about 1794. Soon after 1810 Richard and Robert Cornforth settled

39. In 1842 Samuel S. Collar and Joseph Wiggin; subsequent sealers of leather were George Randlett chosen in 1849; Silver Greenleaf, Thomas Snell, James Banks, and Hiram Bryant.

40. Census of Maine, 1850.

41. Census of 1850.

in Unity.⁴² Within a short time the Cornforth brothers brought machinery for fulling and carding cloth from Readfield (machinery supposedly brought from England) and established their mill opposite Henry Farwell's saw mill on Sandy Stream. Though Taber furnishes 1810 as the date the mill was erected, a deed written in 1814 shows that the mill was not yet in operation.

This indenture of two parts made and concluded the twenty-third of May 1815 between Robert Cornforth of Readfield and Richard Cornforth of Unity . . . and Ebenezer Pattee and Henry Farwell . . . witnesseth that the said Robert Cornforth and Richard Cornforth for and in consideration of one seventy-five dollars paid by said Ebenezer Pattee and Henry Farwell a certain parcel of land . . . containing fifty-four and three-quarters acres with all privileges . . . saying and reserving all excepting to said Robert and Richard Cornforth the right and privilege of erecting and forever maintaining two carding machines, a napping machine, and a shearing machine and a fulling mill on said premises which are to stand between the grist mill and the brow of the saw mill as now erected on said stream; together with the right of erecting and forever maintaining a tight flume from said machine or fulling mill to the dam . . .⁴³

Both parties entered into an interesting agreement regarding the use of water held by the dam which supplied all mills. They agreed,

. . . and whenever there shall not be sufficient water for the use of the grist mill and machine or fulling mill, the said Cornforths shall take and use water for twelve hours and then shut their dam tight and said Pattee and Farwell shall take and use water for twelve hours for their grist mill and so alternately until there shall be a supply for both . . .

By 1825 Cornforth entered into partnership with his brother-in-law, Benjamin F. Nickerson, but in 1836 sold his share to Nickerson. Benjamin F. Nickerson and Hall Scribner continued in the cloth business, but when the Scribners decided to go to California the entire business was sold to Abner Young.⁴⁴

Abner Young took over the double carding machine, picker, and fulling mill. According to figures furnished in 1850 Young's mill handled ten thousand pounds of wool⁴⁵ making it into bolts of cloth. Also Young's mill wove an average of three thousand yards of dressed cloth.

By the year 1855 Benjamin R. Stevens had bought the mill and used the carding machine and bolted a small amount of cloth, but his business was not large. Stevens also had the old grist mill formerly operated by Henry Farwell. Benjamin and Otis Stevens worked the mill a while, but though by 1890 the mill was still standing, it was in a dilapidated condition.

42. Murch, *History of Unity*, p. 12. The year 1810 is given as the date of Cornforth's arrival in Unity. He is not listed in 1810 census.

43. Kennebec Deeds, Registry of Deeds Office, Augusta, Vol. XVIII, p. 561.

44. Benjamin F. Nickerson about the same time moved to New Limerick.

45. Census of 1850.

46. James Connor Papers.

Unity Valuation Book, 1827. In 1826 Connor assessed for one-half a mill; in 1827 for one carding and fulling mill.

About 1815 James Connor erected a carding and fulling mill on the opposite end of the dam from his grist mill.⁴⁶ It is not altogether clear whether Connor invested money with another person, or built a mill and mortgaged it. An existing deed between Richard Clay of Gardiner and Upham Cram and Rufus Soule of Unity indicates that Connor interested Richard Clay in backing the mill by a loan. In 1820 Clay transferred his interests to Soule and Cram.

I, Richard Clay . . . hereby assign and transfer to said Soule and Cram all my interest in and all the earnings of a certain clothing mill situated in said Unity which have accrued in said mill during the time which said mill has been occupied and improved by Joseph H. Hill, being from the fall of 1815 to spring of 1819 consisting in account and notes now in possession of James Connor, Jr. of said Unity . . .

In June 1820 the obligation of the foregoing deed was transferred and conveyed to James Connor. At any rate Connor operated a clothing mill similar to Cornforth's for a number of years. Sometime in the late forties the mill was swept away in a freshet.⁴⁷

CARRIAGE MAKERS AND FOUNDRIES

About 1838 Thomas B. Hussey of Unity built a small iron foundry situated in south Unity on Sandy Stream.⁴⁸ After a few years he enlarged his foundry and started manufacturing plows, cultivators and other farming tools, employing three men.⁴⁹ Hussey used about twenty-five tons of iron a year in casting out his farm machinery. One of his account books shows that he had an extensive business and furnished farmers all over the state with plows, harrows, and cultivators.⁵⁰ It was estimated he manufactured about two hundred plows in 1850 which were sold for twenty dollars apiece. Hussey made castings of all kinds, especially plow points.

This foundry continued operating through the eighteen sixties and seventies, then Hussey's son, John O. Hussey, branched into making cooking stoves.

Figures from the first annual report on Maine industry printed in 1873 showed Thomas B. Hussey and Son, using seventy-five tons of old iron or pig iron, turned out two hundred plow bearers, two hundred pairs of handles, and two hundred plows. At this time the Husseys employed four extra men whose wages averaged nine dollars a week. The foundry then operated ten months out of the year.⁵¹ The son, John O., manufactured chiefly stoves, making about two hundred and fifty a year. In 1883 the younger Hussey enlarged his plant

47. Taber, *History of Unity*, p. 26.

48. The foundry was located on south side of the stream near the bridge below the Walter Hurd place.

49. Murch, *History of Unity*, p. 15.

50. Thomas B. Hussey's account book for 1860's 1870's in possession of the author.

51. *The Wealth and Industry of Maine*, 1873, prepared by William S. Whitman, Augusta, 1873, pp. 220-221.

only to have it destroyed by fire within a year. The foundry was never rebuilt.

In the eighteen fifties Solomon Hollis made carriages, sleighs, and pungs in a small shop located in the village. With his single forge and two helpers he manufactured some twelve wagons and sleighs a year. He also turned out cart wheels for dump carts and wagons for farmers. When required, Hollis likewise repaired carriages, which took a beating on the terrible roads.

Nelson Dingley had a slightly larger establishment for making carriages. Dingley moved to Unity in 1838 from Durham, Maine, and bought a general store. The carriage making was a side business. Dingley owned two forges and employed four men in his carriage shop. His annual output consisted of thirty-five wagons and sleighs. However, Dingley, not finding Unity to his taste, moved to Parkman in 1854.

Others who manufactured carriages and sleighs on a small scale were Andrew W. Myrick, Adam W. Myrick, Newell Murch and Samuel G. Otis.

UNITY CHEESE FACTORY

There was a conscientious effort by the agriculturists of Maine during the nineteenth century to improve their farms, breeding animals, and crops, in fact, all phases of farming. There was a wide interest in animal husbandry, and the progressive farmers were anxious to improve their cattle. Most farmers kept only enough cows for their own use, but following the Civil War there was an earnest effort in building up better herds of cows. However, a large herd was unprofitable unless there was a ready market for dairy products.

In the early seventies certain Waldo county dairymen formed an association called the "Waldo County Dairyman's Association". These agriculturalists sought the promotion of dairying and the establishment of cheese factories which would afford a market for the surplus milk.

In 1872 Searsmont and Montville Center cheese factories were established. By the fall of 1874 there were nine cheese factories in the county.⁵² George Brackett of Belfast was one of the chief promoters who traveled through Waldo county towns speaking before farmers in the interest of building cheese factories. In March 1874 a large group of Unity, Troy and Thorndike farmers gathered in Whitehouse's hall and discussed the subject of building a cheese factory in Unity. The farmers favored the plan and proceeded to form a company. At this March meeting the Unity farmers chose Peter Moulton president, and James R. Taber secretary, and nominated a commit-

52. *Maine Farmer*, August 8, 1874. The factories were located in Monroe, Searsmont, Northport, Montville, Freedom, Brooks, Waldo, Unity and MacFarland's Corner in Montville.

tee to solicit support.⁵³ William Taber, Thomas B. Cook, James M. Cook, Benjamin Bartlett, H. B. Rice, Gorham Clough, F. T. Thompson, Joseph Mitchell, and Nathaniel Webb with Moulton and Taber formed a corporation by the name of Unity Cheese Manufacturing Company. Its purpose obviously was the manufacture of cheese and "carrying on all branches of trade connected therewith."⁵⁴ The capital was not to exceed three thousand dollars. When the company was finally organized, W. H. J. Moulton was elected president; Benjamin B. Stevens, secretary; and Jonathan Stone, treasurer. The shares sold for ten dollars each.

Construction was started in the spring of 1874 on the bank of Sandy Stream, where the old corn cannery stood later.⁵⁵ It was sixty by thirty feet, two stories high, a white painted and clapboard structure. The lower story contained the vats and sixteen presses and the second floor was reserved for the drying and curing room. An elevator carried the cheese to the upper floor. The company commenced business July thirteenth. Thomas B. Cook superintended the cheese making. The stockholders mainly furnished the factory with milk, which averaged about seventeen hundred pounds a day.⁵⁶ It took approximately nine pounds of milk to a pound of cheese. The cheeses were fifteen inches across and weighed from forty to sixty pounds each.⁵⁷ An interesting feature was that everything was entirely of local production; the rennet supplied by the butchers, and cheese boxes made by Atwood N. Newell's mill in Unity.⁵⁸ The factory closed in the fall but opened again in June 1875. The first year was evidently productively successful since they made somewhere between four and five tons of cheese. Most of the cheese found a ready market in the vicinity, although part of it was sold in Portland, where a party well satisfied bought a second lot selling it at fifteen cents a pound.

The second summer found more farmers patronizing the cheese factory. They were taking in about thirty-four hundred pounds of milk daily and the factory was capable of handling milk from four hundred cows.⁵⁹ This year they made about thirteen tons of cheese and nearly all was sold before the third season, for twelve cents a pound.

The cheese factory continued in operation until 1882. Interest diminished with the dropping prices and the competition of home

53. *Maine Farmer*, March 21, 1874. The committee consisted of B. B. Stevens, J. R. Taber of Unity, Reuben Call, George L. Tyler, Winslow Whitaker of Troy; Thomas Cornforth, Lyman Cates and Allen Cates of Thorndike.

54. *Laws of Maine*, 1872-74, Vol. XII, p. 607.

55. Where Marsh Lane resides.

56. No teams were sent out to collect milk.

57. *Maine Farmer*, September 5, 1874. A complete description is provided here written by George Brackett.

58. The boxes cost fourteen cents apiece.

59. *Maine Farmer*, July 17, 1875. Gorham Clough became president during the second and third years. Other directors included George W. Clark and Edwin Rand.

and out-of-state concerns nearer the larger markets made it economically impossible to keep in operation. James R. Taber took over the closed factory and sold the machinery to a similar concern in Aroostook county. The building was torn down.

In 1895 Charles S. Cook bought the "red school" house on Quaker Hill and turned it into a cheese factory, but it operated only a few years. Also Benjamin Fogg opened a small butter factory which was only partially successful. The creameries backed by outside investment were the answer to the dairyman's problem.

THE ICE INDUSTRY

During the last half of the nineteenth century a thriving ice cutting industry sprang up, particularly along the Kennebec river⁶⁰ and soon after the Civil War big ice companies, like the Knickerbocker Ice Company of Philadelphia, entered the then infant industry. The demand for ice came about because of the need of refrigeration in the growing American cities and the great impetus given to the summer resort trade. Often southern cities were unable to obtain ice near at hand, consequently Maine could be depended upon for a large supply. When the winter crop of 1890 failed on the Kennebec and Hudson Rivers, ice businesses looked further inland and "ice was housed on inland ponds and lakes never before attempted."⁶¹

As early as 1874 the prospects of ice cutting on Unity Pond were contemplated and perhaps some ice shipped. A news item appearing in the January thirty-first issue of the *Republican Journal* revealed that "a company are preparing to harvest ice from Unity Pond, the shores of which they bought for this purpose when the Belfast railroad was opened."

The first real ice harvest on Unity Pond commenced in the middle of March 1880. A rather unusual incident brought about the selection of the pond for an ice cutting site. Earlier in the same month a man by the name of S. Lydecker, of the Nyack Ice Company, heard of good prospects for ice near Belfast. Lydecker came to Belfast, but on the last stage of his trip from Burnham to Belfast on the Belfast Moosehead railroad caught a glance of a wide expanse of ice. Lydecker inquired of the conductor, "Is this the Penobscot?" The conductor informed him it was Unity Pond. The idea occurred at once to Lydecker to have some ice samples sent to Gardiner. Later he remarked that, "It is the best ice I have ever seen in Maine, so I came back and secured rights to cut."⁶²

60. Ice houses dotted the banks of the Kennebec from Augusta to Bowdoinham in 1890.

61. L. C. Ballard, "The Ice Industry", *Report of Industrial and Labor Statistics*, 1891, p. 164. After 1890 chemical methods of refrigeration began to supplant the old fashioned industry.

62. *Republican Journal*, March 18, 1880.

Lydecker made the necessary arrangements with Axel Heyford of Belfast then doing a large ice business. Lydecker's men began cutting on the thirteenth of March and quit on the fourteenth of April. One hundred and fifty men worked feverishly day and night and harvested three thousand tons in a day. The company planned on shipping forty thousand tons from here; twenty thousand for the Nyack company itself. The ice was worth three dollars per ton. The crews were hired from the surrounding farms at a dollar a day.

A steam engine of the Maine Central Railroad furnished power for hoisting the ice cakes which were deposited on a sluiceway and pulled by an endless chain to a staging area close to the tracks. The ice was stacked until ready for shipment. The first shipment of one hundred tons was sent by rail to Belfast the last of March and was there loaded into ships.⁶³

Despite the high quality of the ice, none was taken from the pond again for ten years except that for local use. Farmers always put up a few tons every winter. A small quantity was cut on the stream, too.

Three ice companies in the second week of March 1890 worked full blast gathering ice⁶⁴ on Unity Pond. Two were outside companies and a third, George Fred Terry, the Unity station agent, contracted with an outside company to buy all the ice he could harvest at two dollars and seventy-five cents a ton. The other two were the Connecticut Company, and the Knickerbocker Ice Company. When all three companies were working, it was estimated they put up five tons a minute. On the twelfth of March the *Journal* correspondent wrote that, "Over two hundred men were at work and on some days more than one hundred horses employed."⁶⁵

Each company had at least one ice house put up along the railroad tracks. The Terry and Knickerbocker ice houses measured two hundred by one hundred fifty feet and were capable of holding ten thousand tons. The Knickerbocker company used an engine, while the other two used horses for pulling the ice to the ice houses. The cakes ranged from twenty-two by thirty-two to twenty-two by twenty-eight inch blocks, the latter being the Connecticut Company's specifications. Help received from one dollar and a quarter to two dollars a day depending on the job. This was the last large scale attempt at putting up ice on the pond. The demand continued for a while longer, but Unity was too far away to make it worthwhile. Only the ice failure on the Kennebec brought the large concerns here.

63. *Republican Journal*, April 1, 1880.

64. A fourth group of local men, Frank Bartlett and Peter Ayer, put up ice, but failed to make it worthwhile. In this year (1890) there was no ice on the Hudson and the ice on the Kennebec was thin. Consequently ice companies fearing an ice shortage investigated the ice privileges on the ponds. Unfortunately more ice was put up than was needed. The summer of 1890 being unusually cool Maine ice glutted the market. Therefore, the little concerns, which expected a big demand during the hot months, lost out.

65. *Republican Journal*, March 20, 1890.

THE CREAMERIES

In 1901 there were three creameries in Waldo County, one each at Belfast, Monroe, and Unity.⁶⁶ The local cheese and butter making episodes were unprofitable, largely because of their local origin, limited capital, and limited market. It required outside capital to finance a plant of any size. In the eighteen nineties farmers in Unity began to find a market for their cream and milk in the summer resorts and outside the state, particularly in Massachusetts.⁶⁷ In 1901 Waldo county ranked ninth in the number of dairy cows in the state, thus the growing interest in dairying brought about the establishment of a creamery in Unity rather early in this section.

In February 1893, a group of businessmen met in the office of Seth W. Larrabee in Portland and organized a new company named the Crystal Spring Creamery to be located in Unity. Its purpose was, "To manufacture butter, cheese and to buy and sell and deal in milk, cream, and butter, cheese, eggs and all products of the farm and dairy including all kinds of country produce; to build and erect and complete and equip and operate in the county of Waldo factories for the manufacture of butter, cheese and other dairy products . . ."⁶⁸

Among the stockholders were J. C. Libby of Waterville, Seth Larrabee, Thomas Shaw, Rufus C. Fuller of Portland, Frank L. Oakes of Yarmouth, Frank Bartlett and Lindley H. Mosher of Unity. Thomas Shaw was chosen president, and Frank L. Oakes, treasurer.⁶⁹

A factory was built in the spring of 1893 at a cost of three thousand dollars and opened for business employing three men.⁷⁰ It was located at the railroad station behind the present Farwell store. Dedication exercises and a dance were held in the creamery to celebrate its opening. Charles Smith of Newport became manager for several years and Willis Giles and Benjamin Fogg were buttermakers. Unfortunately the company could not make money, and the Crystal Spring Creamery was mortgaged to Joseph Farwell (old Joe), but continued in operation until 1904 when H. P. Hood and Company purchased it. Hood's have maintained a creamery, or receiving station, here ever since. Hood's employ three men and for many years have sent a refrigerator car of milk to Boston three hundred and sixty-five days of the year.

66. *Report of Industrial and Labor Statistics, Maine, 1901*, "The Dairy Business", p. 31.

67. *Ibid.*

68. Certificate of Organization of a Corporation, Crystal Spring Creamery, Secretary of State's Office, Augusta, Vol. XX, pp. 231-232.

69. Libby was the largest stockholder, the others held ten shares apiece except Mosher, who owned one share.

70. *Report of Industrial and Labor Statistics, Maine, 1893*, p. 183.

TURNER CENTER CREAMERY

The Turner Center Dairying Association was started in 1882, moving in 1898 its main headquarters to Auburn.⁷¹ In 1900 it was considered one of the three largest in the United States and was the largest in Maine. Branch creameries in this area soon became established at Richmond, 1904; Farmington, 1906; Newport, Thorndike, Jackson, 1906; Newburgh, Carmel 1906; Troy, 1905, and Unity. At first the Unity branch was only a receiving station and ice house. Albion, Palermo, Brooks, Belfast and Pittsfield were also receiving stations. In 1908 the Turner Center people built a fine new creamery at the railway depot in Unity. Guy Norton held the manager's position and was succeeded by Harry J. Whitney. Milk was hauled by team from the creamery to Troy. George Meservey used to drive the milk wagon. Since gasoline driven trucks have appeared, milk is collected and hauled in trucks to the creamery from Troy, Albion, Thorndike and the Unity farms. However, local farmers every morning used to carry their four or five ten-gallon metal cans in their own wagons or pungs, depending on the season.

In 1929 the Unity Branch of the Turner Center plant was sold to H. P. Hood and Sons. Hood's closed their old factory and moved into the Turner Center plant. The present manager is James Neal, assisted by two employees. Now all milk is shipped direct to Boston.

PORTLAND PACKING COMPANY

The canning industry is much older than might be supposed. Though the early attempts were crude and unsatisfactory, a beginning was made in 1840 by Isaac Winslow of Portland, Maine. He conceived the plan of preserving green vegetables by hermetically sealing them in cans.⁷² Before the Civil War, another Winslow, a brother of Isaac and his nephew, John W. Jones, engaged in the "packing business and was practically the only one in the business."⁷³ In 1861 Davis, Baxter and Company started packing lobsters and in 1862 "in connection with Rumery and Burnham" founded the "Portland Packing Company." The business was owned jointly for four years and then Davis, Baxter and Company bought the interests of Rumery and Burnham. The Portland Packing Company at this time was headed by William G. Davis, James P. Baxter and Samuel Rumery. Other companies appeared like "United Packer" located at New Gloucester; H. F. Webb and Company at Rumford; and in 1888, three firms entered the business, H. C. Baxter and Brothers, Fernald and Keene, and Winterport Packing Company.

71. There was a plant at Turner first. H. C. Haskell, President, George B. Bradford, clerk, and L. P. Bradford. Later E. D. Chase of Unity became one of the directors.

72. Report of Industrial and Labor Statistics, Maine, 1900 "The Canning Industry", p. 68.

73. Ibid.

In May 1887 the Portland Packing Company began building its twenty-eighth cannery at Unity.⁷⁴ The *Republican Journal* correspondent wrote, "The buildings for the corn packing factory are now underway and are larger than originally stated. The main building is to be two hundred and forty feet. The husking house will be eighty by twenty feet and engine house thirty by twenty feet."⁷⁵ Six varieties of corn were distributed to the farmers.

CANNING FACTORY

During the spring and summer the Unity farmers planted, cultivated, and hoed two hundred and forty-eight acres of corn contracted for by the company. The new enterprise stirred up talk and activity in the town, so that the small village buzzed with activity, speculation, and comments. The new factory arose from its foundations, and, new hands were employed setting up boilers, canning machinery and laying pipelines. During July and August a newcomer, William Rolfe, overseered the manufacture of tin cans, his machines manufacturing about 3,000 cans per day.⁷⁶

All was in readiness when the canning factory opened during the week of September seventh. The 150 laborers found the work grueling, especially in the yards under the hot September sun. On one record canning day they canned 25,600 cans of corn.

At the close of the season (about October 5) the Portland Canning plant had canned a total of 343,255 cans of corn, equal to about 327 tons. The expense for the company was estimated for the new building, machinery, and labor slightly over \$13,000.⁷⁷

For the farmers it did not prove a too profitable venture probably because of the unfavorable season that year. However, the farmer profited from fourteen to fifty dollars per acre depending on his individual yield. The farmers received a cent and a half a pound for the green corn with a promise of *one* cent and three-quarters for the following year.

The first superintendent was a Mr. Hamilton, but in the summer of 1888 he was succeeded by William Rolfe of Monmouth. Rolfe and his family remained here until 1904, and then Albert Bacon succeeded him as superintendent. In 1915 Harry Brown took over this position. In the first year's operation a training crew came from Nova Scotia but since that time nearly all help has been local.⁷⁸ Gurney Stevens was yard man; James B. Frost moved here from Gorham and was assigned supervision of the retorts.

74. *Republican Journal*, May 5, 1887.

75. *Ibid.*, The canning factory was originally erected on the bank of Sandy Stream near the bridge on the same spot where Marsh Lane has his house, shingle and cedar mill, where the cheese factory stood.

76. *Belfast Free Press*, August 16, 1887.

77. *Belfast City Press*, October 11, 1887.

78. During the man shortage of World War II one year-Jamaicans were imported as hands and another year German prisoners of war were used, being brought every morning from Bangor.

According to the 1910 labor statistics the Portland Packing Company then employed eighty-five people, forty-five men and forty women.⁷⁹

Sweet corn was the only vegetable canned for many years. Methods and processes of packing corn have changed radically over the years. The Unity factory was built at the time power cutters were first attempted for cutting the corn off the cob. Farmers dumped their wagon loads of green corn in the yard, where yard workers husked it by hand. Workers received four cents a basket, a standard price for years. This job represented a husking bee on a large scale. Much to the consternation of the men certain women huddled over piles of corn with their full skirts covering the ears like a setting hen with her chicks. The purpose was to monopolize the corn and thus to gain more baskets of husked corn. Many a boy and girl after school earned a little pocket money husking. Little checks were issued to each person, who kept track of his work and turned them in at the end of the day. After the corn was husked, it was run through cutters.⁸⁰ The hulled corn was screened and ingredients added for taste (salt) and then carried to the cooker, where it was partially cooked by steam. The cans were filled in the cooker, and then were capped by hand. However, the cans were not yet sealed, but passed to the soldering machine, where the caps were soldered on. Each cap had a small needle hole, probably allowing for expansion. Now the cans passed on an endless belt between two men with soldering irons who sealed the vent. The cans went through a brief under-water bath to determine if there were any leaks, easily detected by air bubbles. The next step involved a two-hour cooking under steam pressure in large retorts. After this process they were removed and placed on a platform where a man with a hose sprayed water on them. Now the canned goods were packed in bulk in an attic room. The whole process was quite complicated and required hours of hard work. The corn canning season lasted from four to six weeks and commenced usually during the latter part of August. In the fall months the bulk cans were labeled and "Joe" Libby's or Clough Mosher's teams hauled them to the station for shipping. All this was required before the cold weather.

In 1923 the old corn shop was torn down, and a new one built at the station. In this year the Portland Packing Company tried for the first time to can peas. Farmers, always conservative, were reluctant about planting a new crop; thus the first year only one hundred and fifty acres were planted. The third year the farmers in the vicinity planted eleven hundred acres for the Unity plant. Beginning with a pack of fifteen thousand cases in 1923, they packed one hundred thou-

79. *Industrial and Labor Statistics, Maine, 1910*, p. 192.

80. There were a half dozen cutters in the Unity shop.

sand cases three years later.⁸¹ In Albion, Newport, and a place near Thorndike viners were built. From these points trucks hauled the shelled peas to the Unity plant where they were processed.

Unity farmers planted anywhere from a half acre to twenty-three acres, although they usually planted an average of three and a half acres.⁸² Beans were likewise canned, and a few years later carrots and beets were tried. The latter vegetables, however, are not now packed at Unity. In recent years more peas than corn have been canned. The shop starts operation soon after the fourth of July. Five weeks usually takes care of the pea canning season. The bean canning season followed, but now is done elsewhere and an interim of three or four weeks comes between peas and corn.

A few men are employed the year round in the shop. Labeling and shipping is done through the winter. The canning factory has been an asset as far as providing incomes for laborers; to a few this has been their largest source of income. Less peas and corn are at present planted in Unity than formerly; potato farming now plays an important role in the economic life of the community.

81. Maurice D. Jones, *Methods Used in Growing Peas for Canning in Maine and Problems Connected with their Economical Production*, University of Maine Studies, Second Series, No. 9, 1927, p. 11.

82. *Ibid.*, p. 12.

CHAPTER X

THE NORTH WALDO AGRICULTURAL SOCIETY

From the North Waldo Agricultural Society emanated the Unity Fair. A marked interest was shown by Maine farmers in agricultural improvement especially during the latter half of the nineteenth century. This was revealed through the several agricultural societies or clubs which were formed between 1800 and 1870. On July 3, 1847, a group of farmers and other interested men from Waldo county met at the court house in Belfast and organized a new agricultural society named the Waldo County Agricultural Society. Among the officers elected were Isaac Twombly, president; William C. Sibley of Freedom, secretary; and Josiah Murch of Unity, one of the two vice presidents.¹ Organizations like these fostered general interest and exchange of diversified information. Fairs were held annually, where farmers inspected or exhibited the best of live stock and farm produce. The Waldo County Agricultural Society resulted in a great success and soon the northern towns in the county felt that they would benefit even more by having an organization nearer home. Cattle shows like one held in October 1849 at Belfast exhibited stock from Thorndike, Unity, Montville, Searsmont, Freedom, Appleton, Brooks, Waldo, Searsport, Knox and Belfast, and impressed the farmers.² About the same time a North Kennebec Society was formed in which Thomas Fowler, first vice president, and Grant Gilpatrick of Unity participated.³

In the winter and spring of 1861 a group of men chiefly from Unity, but including Freedom, Troy, Burnham, Thorndike, Jackson, and

1. J. W. Lang, "Survey of Waldo County" **Eighteenth Annual Report of the Secretary of the Maine Board of Agriculture**, Augusta, 1873, p. 253. Among the trustees were Samuel Marden, Mark S. Stiles of Jackson, Thomas Ayer of Unity, Charles Prescott of Troy, Ithamar Bellows of Freedom, Ebenezer Stevens of Thorndike and others.

2. In the spring of 1849 the Waldo Agricultural Society chose a committee of three to visit the towns in order to obtain members and promote interest (**Maine Farmer**, March 8, 1849). **Maine Farmer**, October 11, 1849. Trustees from this area then included John L. Seavey of Unity, Peter Moulton of Thorndike, Jesse Smart of Troy, Hamlin Roberts of Brooks and others. At the annual exhibit of 1850 a few Unity men served as judges: Thomas Ayer; Eli Moulton grain and vegetables; and George Randlett on leather, boots and shoes.

3. The North Kennebec Agricultural Society was incorporated July 31, 1847. The original limits of the society included the towns of Fairfield, Smithfield, Waterville, Belgrade, Winslow, Clinton, Benton, China, Albion, Unity and Burnham. ("Agriculture and Industry of Kennebec County." **Report of the Secretary of Maine Board of Agriculture** 1867, p. 186).

Knox farmers, organized at Unity village an agricultural society by the name of North Waldo Agricultural Society.⁴ The purpose of the organization was wholly for the advancement of agricultural and mechanical arts. And according to the incorporation papers "said society shall have all the powers and privileges and be subject to all liabilities and restrictions usually granted to and imposed upon similar societies."⁵ At the first meeting after incorporation, Eli Vickery was elected president; Thomas S. Keene and E. Pease, vice president; Benjamin B. Stevens, secretary; Eli Moulton, treasurer; and Gorham Hamilton, librarian.⁶ The members adopted the by-laws of the Waldo Agricultural Society and immediately began making plans for a fair in the fall.⁷ The secretary's report of this year showed that the society was comprised of some "one hundred members."

The first fair was held at the village on October sixteenth and seventeenth 1861. The old bark sheds of the tannery, standing approximately where the old Gerrish and Graffam blacksmith shops stood, were used for the cattle show and other exhibits.⁸ Committees were appointed whose duties were to arrange and judge the entries. Premiums were presented to the first, second and third best exhibitors.

The fair of 1861 was a success with a good crowd in attendance. The secretary wrote "there was a good display of stock at the exhibition, including about one hundred fifty oxen . . . a few cows, about fifty sheep, the best of which was Southdowns."⁹ The correspondent of the *Republican Journal* wrote that "although the regulations were very imperfect, yet the people seemed well satisfied" and that the show of neat stock and horses was "superior to any they had seen."¹⁰

4. Laws of Maine (1860-61) Chapter 92, p. 98. Incorporated March 14, 1861. The "corporators" listed were Charles Baker, Benjamin F. Harmon, Samuel S. Berry, Jewett Farwell, Seth Thompson, Michael Morton, Stephen Rand, Josiah M. Coffin, C. H. Webb, Charles Patterson, Elhanan Bennett, Peter Ayer, Jr., J. C. Glidden, Mark Shibbles, Thomas Penny, David Penney, A. W. Rich, and David Boody.

5. *Ibid.*

6. Trustees for 1861 were Edwin Shellitoc Stevens, Crosby Fowler, Peter W. Ayer, Elisha Johnson, Charles Patterson, Nathan Philbrick, A. N. Rich, David Boody, E. K. Vose, Mark Shibbles, Amasa Norton, Rufus Bodge, Elias Milliken and Amos Edmunds.

7. Copy of original by-laws pasted on cover of "Records of North Waldo Agricultural Society beginning December 4, 1880; the second volume." Record book now in possession of Mrs. Ethel H. Ward of Unity. Article I states "the society shall meet annually, on the last Tuesday of January at ten o'clock in the forenoon at such place as shall be designated by a vote of the society." The membership fee was one dollar and six dollars for life membership. Article X provided, "a cattle show, exhibition and fair shall be held on the day the trustees may appoint . . ."

8. Conversations with Frank Mussey of Unity to the author about July 1937.

9. *Agriculture and Geology of Maine*, 1861, Abstract of Returns from Agricultural Societies edited by Stephen L. Goodale, Second Series, Augusta, 1862, p. 62.

10. *Republican Journal*, Belfast, November 1, 1861. This report showed that there were forty-two pairs of oxen and steers; fifteen cows and heifers; and thirty horses including colts.

The North Waldo Agricultural Society held its second annual fair and cattle show on Wednesday and Thursday, October fifteenth and sixteenth (1862). The weather both days was pleasant, typical of October with its days cool and clear. The reporter of the *Journal* wrote;

The usual quiet village of Unity assumed a lively appearance; the streets and grounds of the society being filled with people, large numbers of whom came in from all the towns included in the society, as well as many from other parts of the county.

The fair was held in the lower part of the village on grounds formerly owned by the Snell Tannery. During the first day the several committees examined the exhibits for later awarding premiums. During the morning of the second day a horse trot was featured for the benefit of those who thrilled to watch a spanking thoroughbred show his speed. However, the reporter stated that the fast horses were not what they had been cracked up to be. The horses raced in the main street of the village, while the sidewalks were jammed with spectators. For this reason the drivers slowed the speed of their sleek trotters. Except for the lack of a track the reporter wrote, . . . "then we can see no reason why the 2:40 animals should not show themselves there as well as anywhere." On Thursday morning a procession formed on the grounds consisting of the marshals of the day, Alfred Berry and G. P. Sanborn, President of the Day, S. S. Berry, the officers of the society, many members, and a portion of Capt. Fletcher's company of the 26th Maine Regiment (this was company "A" consisting largely of Unity, Troy, Thorndike, Brooks, and Knox volunteers), who were on furlough. The procession paraded through the principal streets of Unity and then marched to the Union Meeting House, where an excellent address was delivered by the Rev. E. H. Prescott, whose remarks were instructive to all those persons engaged in farming. Closing the program Benjamin B. Stevens announced the awards for the best exhibits.

The outstanding features of the fair seemed to be the show of neat stock and horses of which there were two hundred and two animals shown. The *Journal* reporter noted, Oct. 24, 1862, "There were some very fine yoke of oxen on the grounds, as was proved by strength exhibited at the drawing match." There was a small amount of fruit displayed, especially some apples of enormous size, and an especially fine display of grapes. Also noted were some butter, cheese, and honey. The display of handiwork of the ladies was small, much smaller than that of the previous year owing partly to a few articles having been injured at last year's fair because of a rather unsuitable place to show the delicate sewing and embroideries. Everything considered, the fair of 1862 was one of the most notable ones held for several years.

The fair was held for the next two or three years at the village in the bark sheds and then for one year held in the field near the pond

cemetery.¹¹ In 1865 the society moved its annual exhibition to Stevens' Trotting Park, where it was held as long as the fair existed.¹² E. S. Stevens had a long dance hall adjoining his house opposite the trotting park. Here the fruits, vegetables and household craft work such as home-made cloth, rugs, blankets, quilts, covers, and fancy work were displayed.

A few excerpts taken from the secretary's reports portray the work of the North Waldo County Agricultural Society during its early years.

October 12, 13, 1864 . . . There were some four or five yards well filled with sheep, besides a large number of bucks of the various breeds raised in this county. The people in this vicinity as well as other places are paying particular attention to the raising of sheep and find it very profitable with the present high prices of wool and mutton . . . there was a large variety of manufactured articles presented. The show was sadly deficient of agricultural implements . . .¹³

Edmund Murch, Secretary

October 9, 10, 1866. The fifth annual show fair of the North Waldo Agricultural Society held at Stevens' Trotting Park . . . the number of entries were as large as usual. The show of neat stock horses and sheep was good . . . the fall feed never having been better in our locality. The show at the hall was excellent. A good display of fruit . . . Some of our farmers report their wheat at from thirty or forty bushels per acre . . .¹⁴

The fair of October 9, 10, 1867, Stevens' Trotting Park, . . . The weather was pleasant, the number of entries as large as usual. The character of the cattle exhibited was highly creditable, embracing Durhams, Ayrshires, Jerseys, and Herefords. The horses and colts were the best ever exhibited at our fair. Merino and native sheep were present as usual. But few swine shown. The fruit at the hall was the best ever has been exhibited . . . The display of carriages and cultivators was as good as usual. Comparing the present with the past six years, there is a noticeable improvement in our neat stock, horses and sheep, and agriculture generally.¹⁵

Eli Vickery, secretary.

October 7, 8, 1868, Trotting Park . . . We anticipated a larger attendance and a better display in every department of our exhibition than formerly, and should not have been disappointed had not our fair been held on the same days as the State Fair. We endeavored to fix the time of our Fair so as not to interfere . . . but its postponement brought us into collision. Consequently some superior stock and articles were on exhibition at Portland, which would otherwise have been exhibited at our fair. Leading members of our society . . . were absent at Portland.

More interest than formerly is manifested in the improvement of the horse in our society. There were some ten entries of stock and dairy cows.¹⁶

11. In Jefferson Bartlett's farm, afterwards Charles Bartlett's and now part of Charles Mussey's property.

12. *Agriculture of Maine*, 1866, "Abstract of Returns from Agricultural Societies," second series, Augusta, 1867, p. 32.

13. *Ibid.*, 1864, p. 29. The financial report showed society raised \$167.75 largely from membership dues. No admission charge was made until many years later, then it was only twenty-five cents. Money received from the state \$90.75; amount of money offered for premiums \$190.50; awarded \$152.00; offered live stock \$149.50; awarded \$110.50.

14. *Ibid.*, 1866, p. 32.

15. *Ibid.*, 1867, p. 57.

16. *Ibid.*, 1868, p. 79.

October 12, 1869 . . . a larger number of persons attending than at any previous meeting . . . Sheep husbandry is declining, the number kept having been reduced one third from that of few years ago.

The entries for potatoes indicate crops as large as from three hundred to three thirty bushels per acre, and wheat in one instance forty-five bushels per acre. More attention is being paid to this crop than formerly. Mr. Vickery of Unity raised this year two hundred and twenty bushels and many farmers raised more than they require for home use.¹⁷

October 7, 8, 1870. The ninth exhibition . . . was to have been on the fourth and fifth, but on account of rain was postponed. . . The weather being fine the attendance average, the show as a whole was a decided improvement on some previous years. The show of stock was not as large as in some years owing to the postponement and bad traveling. Some five specimens of Hereford and Durham bulls were shown . . . The number of horses and colts was quite large . . . The drawing of horses and oxen was pronounced first-rate. The trial of speed was better than ever known before on the track. The display of sheep was small, but of superior quality; Leicester, Cotswolds, South Downs, . . . Our grain and root crops were good, notwithstanding the severe drought . . . The fair in the hall¹⁸ was superior to any former year; a great variety of fruit of all kinds . . . the exhibition in the ladies' department exceeded all former years one hundred per cent in quantity, and of excellent quality. The display of cloth, quilts, coverlets, blankets, linen, damask, tow and line, carpeting, rugs, hose, mittens, yarn and needle work were indicative of much skill and perseverance . . . Our society has increased twenty-five percent in number this year. We have a Farmers' Club and much interest is manifested in the various subjects of debate . . .¹⁹

John Royal, secretary

In 1870 the subject of horse trotting was heatedly discussed. For several years there had been a controversy concerning the feasibility of allowing horse racing. One group believed it hurt the fair because it discouraged farmers from bringing their cattle for such small premiums. The largest purse was awarded to the horse trotters, who usually took the money out of town. The other group argued that it attracted a larger number of spectators and therefore was profitable. Only a few objected to trotting on moral grounds.

Horse trotting at the fair started just a few years following its organization. In 1864, Edmund Murch, the secretary, wrote, "Notwithstanding the second day of the fair was cold and stormy, there was a large attendance to witness the trials of the speed of horses, in which doubtless many were interested, but which a large portion would willingly dispense with."²⁰ Despite the objections horse trotting was allowed until the fair of 1871.

In 1870 the farmers of Unity organized a Farmers' Club of forty members from the North Waldo Agricultural Society.²¹ At a December meeting of that year they met at Linkfield's Hall in the village and discussed, "Horse trotting at our fairs."²² John Royal, the club's secretary wrote,

17. *Ibid.*, 1869, p. 40.

18. Sometimes the hall referred to was the hall which stood in the village on the spot where Adams' Store and Whitehouse's garage stood, but was burned in 1878.

19. *Ibid.*, 1870, p. 41.

20. *Ibid.*, 1864, p. 29.

It has been and it still is thought by many that fairs cannot be carried on successfully without aid of the horsetrot. Some of the most prominent members could not see any way to get along without trotting and pay the premiums. All admitted that horse trotting was an evil, but a few were willing to dispense with that evil. A spirited discussion followed which lasted until late evening. On motion a vote was taken and we advise the trustees of North Waldo Agricultural Society to omit the outside trot at our next fair by a way of trial.

The Farmers' Club brought all their weight against horse racing, and at a meeting held in July 1871 the trustees of the North Waldo Society voted to do away with the outside purse for trotting horses.²³

The tenth fair came near not materializing. "The trustees deliberated some time before concluding to have a fair this year."²⁴ The chief reasons were the drought and swarms of grasshoppers which that year injured all crops so much that the members were doubtful, "whether we could get up a respectable show of stock and farm products." Nevertheless they went ahead and, despite the absence of horse-trotting and the crop failures, the fair was considered "the best one we have had for years." The write-up in the *Maine Farmer* mentioned that for some years past the highest premiums offered went to the trotters, "to the neglect of agricultural interests and many of our substantial farmers have become so thoroughly disgusted therewith as to absent themselves therefrom."²⁵ With the announcement that horse racing was dropped "the farmers of this section not only put in an appearance themselves, but brought out their best stock."²⁶ Charles Butman of Dixmont received the first award for the best stallion; Elijah Ware took second prize for his three-year old colt; Benjamin Bartlett took the first for his mare and foals. Peter W. Ayer was awarded first prize for his pure bred two-year-old dark red Durham bull of "Bates Stock" with a girth of six feet and two inches. This bull was purchased by Ayer of Augustus Whitman of Fitchburg, Massachusetts, and weighed twelve hundred and ninety pounds. George W. Clark received first for his fine draft oxen, and there were many more excellent animals exhibited.

21. *Maine Farmer*, December 17, 1870. This club met on Saturday evenings; Thomas H. Cook, president; James Libby, Jr., secretary.

22. *Ibid.*

23. *Ibid.*, July 8, 1871. The Unity Farmers' Club was founded on October 30, 1869. George Brackett of Belfast spoke on this occasion urging the Unity farmers to improve their breeds and quality of produce. This club flourished for about a decade and then declined. Officers included John Royal, president, succeeded by Thomas Cook, and James Libby, secretary. The Waldo county Agricultural clubs met in Unity Nov. 20, 1872, discussed the problems of sheep husbandry, and listened to a paper read by J. W. Lang in *Associated Dairying*. The Farmer's Convention was held in Unity again in late December 1877 under the auspices of Peter Ayer and George Brackett. Prof. M. C. Fernald of the State College at Orono spoke on "The Margin of Profit in Farming," and Dr. Allen, the State College president addressed a large group in the evening on the true education for farmers and mechanics.

25. *Ibid.*

26. *Ibid.*

In the end, however, those who desired horse racing triumphed. In 1875, horse racing returned. In that year there were two races, the 2:35 and 2:55 for which the purses were seventy-five and one hundred and fifty dollars respectively. Starting in the first race there were ten horses in the 2:35 class. O. A. Blackington's "*Black Ozro*" won the first money, taking the race in 2:43. In the 2:55 race four horses started. J. S. Ayer's black gelding took first money, rounding the track in 2:37.²⁷ On the second day of the fair, three races were trotted in thirteen heats. "*Ozro*" again took first money, coming in ahead in 2:52 1/2 his time. The second and third races were for purses of one hundred and two hundred dollars respectively. The third or sweepstakes was open to all horses and hard upon contestants. J. Fairbank's "*Plymouth Rock*" did the best time in 2:32 1/2.²⁸

The show of farm animals was unusually large, but, wrote the Belfast correspondent,

The attendance was slim owing partly to the rawness of the weather and nothing interesting to draw them out. It has come to pass that unless there is a good horse trot the occasion fails to draw a crowd. The comparing and exhibiting of farm produce does not excite that interest for which the exhibition is intended and everything centers on the horse . . . The premium offered for the best beef oxen fattened within the county is three dollars, while the purse for trotting is often three hundred. The jockies run the concern. The larger portion of Monday was consumed in entering articles, a trial of oxen and a trot in the afternoon. The races were for three and five year olds and were uninteresting . . . The second (day) was for the examination of stock and with a trot. The third and last day for the awarding of premiums and grand sweepstake race.²⁹

The year 1875 saw the first mention of gambling concessions. A man by the name of C. E. Robinson of Northport ran a "wheel of fortune" which aroused the displeasure of certain members of the crowd. A Unity man by the name of Whitney "interfered with Robinson, and broke down his fixtures" for which Robinson knocked him down and handled him very roughly.³⁰ Robinson was arrested and placed under guard; however, he was permitted to run his wheel during the rest of the fair, but required to appear in court the following week.

A meeting of the trustees was called on June thirtieth 1877 at which members discussed the possibility of holding the fair elsewhere; a change of location it was thought might "awaken a deeper interest in its success."³¹ Therefore, they decided to put on the fair at Thordike station. "Mr. Bumps pledged the use of a field for the purpose and Mr. Gordon pledged the use of his hall." Also at this same time the trustees filled the vacancy of the treasurer's office caused by the

27. *Republican Journal*, October 14, 1875.

28. *Ibid.*

29. *Ibid.*

30. *Republican Journal*, October 21, 1875.

31. *Maine Farmer*, July 21, 1877.

death of Eli Vickery, one of the society founders and an ardent supporter. Vickery, considered one of Waldo County's best farmers, was succeeded by H. B. Rice.

The subject of horse trotting appeared again and the society deemed it "expedient to revise the premium list by striking out everything relating to horse trotting."³² The question came up about calling in experts to judge the exhibits. Most agreed that the matter of appointing committees and "making awards according to their decisions is a mere farce; yet some objections were urged against having experts from without the limits of the society for judges."³³ The matter rested until the August meeting when the members adopted seven divisions. The judges were to be appointed by the trustees. Each member of the trustees was permitted to appoint one judge in one or more classes. They further agreed there would be no admission fee except to the hall.³⁴

The fair was held at Thorndike on October fourth, the first and only time it was ever held outside Unity. There was an exceptional show of excellent stock. Peter W. Ayer exhibited his herd of Short-horns, with the pride of his herd the "*Knight of Geneva*" an animal with six-foot eight-inch girth. Robert M. Oliver of Freedom brought his four "trained steers" which attracted a large crowd. These creatures were exhibited at the State Fair in Lewiston where they drew favorable comment.³⁵ Benjamin R. Hunt was awarded the first prize for his stallion, "*Fearnaught*" by "*Empire*". The only pair of matched horses was shown by Edwin Rand of Unity. Among carriage horses there was considerable competition, but finally the awards were presented to Edwin S. Stevens of Unity, Abner Bumps of Thorndike and Nathan Morton.³⁶

Spectators at the fairs enjoyed the drawing of oxen. The drag was loaded with two huge boulders of undetermined weight. E. C. Fenderson hooked his large seven-year-old oxen to the drag pulling it forty-six feet at the first pull. As might be expected the "trained steers" of R. M. Oliver made the "handsomest pull of the day," but did not pull as far as the former yoke.

The effect of the agricultural fairs is noted in the secretary's report of 1877.³⁷

The agriculture of our section is advancing with steady strides. The gradual development of advanced ideas, and the more general application of scientific principles to farming; the slow yielding of old notions as new actors come on the stage; the more general diffusion of a practical knowledge of agriculture among the young men, and the sure dis-

32. Ibid.

33. Ibid.

34. Ibid., August 25, 1877. It was the custom to divide the exhibition into many small classes having a committee of three to make awards in each class. Unfortunately this method caused confusion and dissatisfaction.

35. Ibid., October 20, 1877.

36. Ibid.

37. Annual Report of Maine Board of Agriculture 1878, p. 156.

elling of the hateful and erroneous idea that farming is a degrading vocation, bespeak a bright future for the agriculture of the old "Pine Tree State." The advent of the mowing machine has done more to stimulate the improvement of our farms, than any one thing. The clearing of fields of stumps and rocks is of necessity a work of time, but the amount of such work done in our State in the last seventeen years is simply enormous. The saving, protection and application of manure, is another subject which is engrossing the attention of the tillers of the soil. A few years ago the idea prevailed that manure was not suitable for use, unless it had lain and leached one year. Now the quicker it is applied to the soil, the more remunerative the returns.

No outstanding changes occurred in the management of the fair for many years. An interesting premium was offered for the best baby under a year old in 1887, which was awarded to Mrs. Guerney Stevens,³⁸ and in 1888 Harold Harding was selected as the "handsomest."³⁹ Because the society owned no property it always leased its grounds from E. S. Stevens. In 1891 Stevens sold the "Trotting Park" to Edwin Reynolds and from him the society continued the lease. There was no grandstand or proper exhibition hall, but in 1890 the trustees made an agreement with Stevens that they would hold their fairs at the Trotting Park for the next five years and "that we agree to pay Mr. Stevens sixty-five dollars per year for the use of same providing E. S. or C. E. Stevens build a grandstand with hall beneath sixty feet long and not less than twenty-two feet in width . . ."⁴⁰ Likewise Stevens was to own the exhibition hall, and have the proceeds of the grandstand. Also at this time it was voted to do away with the family tickets and charge twenty-five cents admission to all gentlemen, with the admittance of ladies free.

The grandstand was not built in 1890.⁴¹ However, Edwin Reynolds erected one before the fair of 1891.⁴² A new lease for the fair grounds was drawn up in January 1894 whereby for five years Reynolds leased his trotting park to the society for one hundred and five dollars a year, plus the proceeds of the grandstand for which Reynolds agreed to keep the grounds, track, buildings, and fences in good repair.⁴³ In the lives of the boys and girls, as well as many adults, Unity's fair was eagerly anticipated. One who remembered those halcyon days wrote:

Unity Fair was the highlight of the year for the children. There was a merry-go-round and the midway had perhaps thirty tents and sideshows. A man from Belfast sold soused clams each year. The horse jockies always lined up swapping horses outside the main gate. Afternoons they had horse trotting and also dancing in Stevens' Hall across

38. Records of North Waldo Agricultural Society (1880-1905) p. 82 in possession of Mrs. Ethel H. Ward of Unity.

39. *Ibid.*, p. 99.

40. *Ibid.*, December 28, 1889, Vol. II, p. 101. Also see *Republican Journal*, January 2, 1890.

41. *Ibid.*, p. 114, Also in 1891 the society commenced leasing the grounds from Edwin Reynolds p. 115.

42. *Ibid.*, p. 125.

43. *Ibid.*, p. 148.

the street. Guerney Stevens was marshal and rode horseback. Usually Mr. Frisbee a policeman from Belfast kept order. School closed so we could go to it.⁴⁴

The North Waldo Agricultural Society carried on until after the turn of the century. The old leaders dropped out of the scene one by one and few others took interest. Prominent among the later leaders were W. H. J. Moulton, Edwin B. Hunt, Edwin Rand, Frank Bartlett, Edward Vose, Frank Mussey, Burt Dolloff, and many others. In 1905 the society dissolved itself, and the funds which it possessed were turned over to the town, to be known as the North Waldo Agricultural Society fund and used for charity.

For a time a fair was maintained by Nicholas Walton, Edwin Reynolds, Joseph H. Farwell, and Edwin B. Hunt, all of whom had part interest in the Unity Trotting Park Association. Finally James O. Pillsbury acquired the grounds and until World War II sponsored Unity Fair.⁴⁵ The old grandstand burned about 1926, and Pillsbury erected a new one. Pillsbury was president of the association and E. S. Farwell, secretary; both worked hard to retain the excellent standards previously attained. After J. O. Pillsbury's death the fair was discontinued. The American Legion bought the grounds, but sold it to a group who race broken-down motor cars around the track. The days of Unity Fair are apparently past.

UNITY PARK ASSOCIATION

The days when bystanders could see two or three smartly built equipages drawn by a well-groomed driving horse pacing up the main street have gone forever. A favorite pastime on a free afternoon was racing from the town pump by the church to the depot and back, or sometimes down the main street. There was once a horse trading minister who didn't mind taking on a race. Often men who had returned from Montana during the winter bought themselves fine sleighs, and, sporting a great buffalo robe, took keen pleasure in taking young ladies for rides, always driving up the street at a breakneck speed.⁴⁶ Indeed, Unity was horse conscious and no wonder the horse trots were popular.

About 1865 Edwin Shellitoe Stevens built a race track.⁴⁷ Races were held here on the fourth of July and at fair time except for the brief ban in the 1870's.

In the year 1875 a group including Stevens, Andrew R. Myrick and J. W. Harmon formed a corporation known as the "Unity Park Association,"⁴⁸ the purpose of which was "organizing, holding, and

44. Letter from Mrs. Annie Libby Tilton, October, 1949 to author.

45. Organized by J. O. Pillsbury as the Unity Park Association. C. B. Jones, vice president, E. S. Farwell, secretary. Department heads Merwyn Woodward, agriculture; Mrs. Edith Stevens, arts and crafts; horse pulling, G. R. Hunter.

46. Gustavus and Benjamin R. Hunt always drove good horses. B. B. Cook, Ralph Berry came home from the west and made nice appearances.

maintaining agricultural fairs, stock exhibitions and sufficient to construct and prepare a trotting park with a mile or one-half mile track within the limits thereof, with such structures, fixtures and appurtenances as may be necessary."⁴⁹ The one-half mile track was built and ready for a "grand opening and dedication" at Unity Trotting Park on July 5, 1875. The main feature of the celebration was the horse races which were well attended by a large crowd. The newspaper correspondent wrote "a number of celebrated horses were entered but few took part owing to the extreme heat of the day. The trotting park at this place is a new and superior one, probably the best in all the county."⁵⁰

There were two hundred and fifty dollars offered in purses; the first purse of forty dollars was "open to all horses that never trotted for money";⁵¹ the second purse of sixty dollars, "open to all horses that never beat three minutes in public"; the third purse, a sweepstake race, a one hundred fifty dollar purse, "open to all horses". The conditions regarding the races were advertised to be "according to the national rules."

The Belfast paper write-up said that the best horse on the grounds was the stallion, "Joe Hooker," owned by a man from St. Albans. This horse won the sweepstakes in three straight heats; his time was 2:38; 2:36½ and 2:37. The three-minute race was won by a horse named Spot.⁵² According to this paper "the most exciting feature in the trotting was a matched race between the horses of Pillsbury and Marsh of Unity for one hundred dollar bet. It was gotten up on the spot after a very warm and animated discussion. Marsh's horse won the first heat, and Pillsbury's, the second and third. In going around the fourth time Marsh's horse was seen to falter, kick and finally fall and roll into the gutter completely winded. Pillsbury won the race and money. P. M. Moody of Belfast drove the winning horse."⁵³

Horse racing continued here until the close of the fair. The agricultural society discontinued its fairs in 1904 and the owners of the Trotting Park carried them on.

The names of a few of the thoroughbred horses may stir the memories of Unity racing fans and horse lovers. There was "Bay Rolfe", owned by Benjamin R. Hunt of Unity. There was E. J. Vose's "Black Rock", a black stallion which made a record on the Unity track on

47. It was built as early as 1866 and called Stevens' trotting park. He built one on the prairie called "Little Egypt", a smaller track, which has long since been abandoned.

48. *Laws of Maine*, 1875, Chapter 55, p. 36.

49. *Ibid.*, approved February 8, 1875.

50. *Republican Journal*, Belfast, July 8, 1875.

51. Hand bill "Grand Opening Unity Trotting Park", July 5, 1875, in possession of author.

52. *Ibid.*, July 8, 1875.

53. *Ibid.*

September 28, 1885. His time was 2:31. "Castle Dare" was another popular horse, owned by G. A. Hunt of Unity. "Castle Dare's" record made at Albion was 2:42½.⁵⁴

There were a few horses called "Knox Stock" from the famous General Knox. George Pillsbury of Unity owned a black stallion named "Pillsbury Knox" foaled in 1868. Oliver Whitten had a horse "Leadaway." Another horse, "Black Sultan", owned by B. Bussey of Dixmont made startling records in the eighteen seventies. He made a half mile record 1:16 and at Bangor did 2:34½. Charles Wellington's "Iolanthe" was another valuable horse.

Benjamin R. Hunt,⁵⁵ and his brother Gustavus, George B. Pillsbury, Charles Wellington and Charles J. Vose, were the men mainly interested in horse breeding and driving trotters of recent years. Willis (Bill) Gerrish was one of the last to keep a driving horse in town.

54. J. W. Thompson, *Sketches of Noted Maine Horses*, Vol. II, Canton, 1887, pp. 48, 75. Also see J. W. Thompson, *Noted Maine Horses, Past and Present*, 1874, Portland.

55. Horses owned by B. R. Hunt, "Black Joe", "Bay Rolfe", "Sourcroust", "Lady Irving", and "Gazelle"; Pillsbury horses, "Baymont Chief", "Singed Cat", "Lady Belle", "Black Ralph", and "Susie P."

CHAPTER XI

TAVERNS, HOTELS AND INNKEEPERS

There was a saying around Unity many years ago referring to certain good people, that "they were so old they could keep tavern," the inference being that innkeeping provided an easy and enjoyable means of making a living. As early as 1805, Benjamin J. Rackliffe was styled "innholder" and some of the first town meetings were held in his tavern.¹ Taber's history refers to Clement Rackliffe as a tavernkeeper and Taber wrote that his house was called the "Quaker Hotel."²

The need for an inn or tavern was slight until a stage line between Bangor and Augusta commenced operation about 1821.³ Beginning at that time, stages passed through the town regularly. At a September 1827 meeting of the selectmen, treasurer and town clerk, Dr. Rufus Burnham and Hale Parkhurst were licensed "innholders."⁴ Both men had recently constructed large two-story houses of similar appearance. The Parkhurst dwelling house was known as "Half Way House" and here changes of horses were made before resumption of the journey. Travelers probably often stayed at Burnham's or Parkhurst's taverns, since the trip between the cities was an overnight journey and Unity was estimated about half way between Augusta and Bangor.⁵

1. Unity Town Records. Probably all that his business amounted to was renting a room to an occasional transient like the circuit rider or a rare traveler.

2. Taber, *History of Unity*, p. 41. Clement Rackliffe was James R. Taber's grandfather, so this information is probably accurate.

3. *History of Penobscot County*, p. 698. In 1821 Moses Burleigh established a line of stages between Bangor and Augusta, via Unity. They left Bangor on Thursday at eleven a. m. and reached Augusta Friday at six p. m. On Wednesday a stage left Augusta and reached Bangor at ten in the morning on Thursday. The fare was four dollars and seventy-five cents. Later the proprietors were Moses Burleigh and Spencer Arnold.

4. Unity September 10, 1827. "At a meeting held this day of the selectmen, treasurer and town clerk of said town for purpose we have licensed Hale Parkhurst to be an inn holder in said town until the first Monday of April next ensuing." (Same of Rufus Burnham, Joseph C. Small, Hezekiah Chase, Rufus Burnham, selectmen).

5. Roads were dirt and generally bad. In 1801 a lawyer, William Crosby, described his trip from Waterville to Hampden, "I found the road from Albion to Hampden nearly cross tied and causewayed." (*History of Penobscot County*, p. 545) In 1810 Joseph Leavitt, "Found the road generally good with the exception of about thirty miles from Unity to Bangor. Twenty miles of the road was intolerably bad and over ten miles his wife rode a hired horse, while he with the help of a man he hired, got his own horse and chaise over it." (*Ibid.* p. 553).

In the thirties and forties Thomas Chandler kept a tavern in the village.⁶ After Chandler's death Mrs. Martha Chandler continued the business calling her establishment the "Temperance House," rather ironic since her husband was allegedly anything but a temperate man. In 1870 when the railroad was put through Daniel Dummer owned this hotel, then called "The Dirigo". James LaBree was the manager.

In 1826 Elijah Winslow built a one-story house on the site of the present hotel, to which later he added another story.⁷ In the late thirties John L. Seavey bought the house and managed it as a public house. The selectmen licensed Seavey in May 1844 as an innholder "with permission to sell rum, brandy, wine and other strong liquor in his house . . . excepting to such persons as are known to use them intemperately and other persons that are prohibited by status."⁸ John L. Seavey received a flourishing business. As well as his inn, he had two large stables available for the necessary relay of horses.

The stage continued its service until the Belfast Moosehead railroad commenced business in 1870. Burleigh's stage lines were succeeded by V. D. Pinkham's of Bangor.⁹ A journalist visiting Unity wrote in the fall of 1851:

"Here may be seen staging carried on as it was before the innovation of railroads had faded the ancient glory of the coachman. It is a pleasant thing to see fine teams and coaches which traverse the route whirl up to the door of the hotel where the driver throws the ribbands to other hostlers with that nonchalant air which makes the true whip."¹⁰ As a small boy George C. Chase remembered the big Concord coach drawn by four swift horses. The coach was "completely filled inside" and passengers rode on the top in seats placed there.¹¹

In 1855 the stage went from Bangor to Waterville. Roads were better then and the journey was made in eight hours. A branch stage

Another excursion writer for the *Eastern Argus*, wrote concerning his trip, "From Hampden to Waterville is a little short of fifty miles. The road leads through Newburg, Dixmont, Joy, Unity, Albion, Clinton, and Winslow. There was more traveling on this road than I expected and some of the towns had the appearance of having been settled longer than I had supposed before. I passed many good farms, some large orchards, many of which were young and just yielding fruit of their usefulness. The road was generally very good but a full proportion of New England hills. At Albion the road branches in two directions. A stage runs across from Augusta to Bangor three times a week." *Eastern Argus*, Portland, Maine, October 18, 1825. "Editorial Excursion" number nine.

6. Taber, *History of Unity*, p. 36. This was on the location where Roy Knights lives. The present house was remodeled in 1889 by Dr. Craig and most of the old house torn down.

7. Kennebec Deeds, Vol. LX, p. 57.

8. Unity Town Records, May 6, 1844.

9. The line was shortened running only from Kendall's Mills to Unity, but discontinued after 1870. (Taber, p. 37) The fare in 1855 between Fairfield and Bangor and Augusta was three dollars; the fare to Unity was one dollar and a half. The stage operated daily except Sunday.

10. *Republican Journal*, Belfast, September, 1851, "Sketch of Unity."

11. Chase, *Twice Told Tales*, p. 34.

left Unity on the arrival of the Bangor stage and carried mail to Augusta. (*Maine Register* 1855, p. 239).

Fred Burrill bought the Seavey house and "kept tavern" until he sold it to Daniel Dummer in 1856. From that date until 1871 Dummer operated this dwelling as the Central House.¹² It was while Dummer was conducting the hotel that Rose Nelson, an attractive sixteen year old girl from Dixmont working at the hotel, was drowned. The tragedy occurred in the latter part of July 1865, while she was playing on the shore of the stream. When she tried to jump to a raft, her full skirts hindered her and she slipped into the stream and drowned.¹³

In 1871 Dummer sold his tavern stand to Gustavus Hunt, who then sold one-half interest to Thomas J. Whitehouse. Whitehouse had just moved to Unity from China and now took over the management of the Central House. Seven years later the building burned, and Whitehouse bought the other half of the business from Hunt. The same year Whitehouse started rebuilding. Thomas Whitehouse ran his new "Central House" from 1878 until 1891, when the hotel was taken over by Lester Simpson, Walter Twombly, and Benjamin Mudgett. Walter Twombly acted as landlord and kept the hotel in a "comfortable and neat appearance."¹⁴ In the same paper which praised Mr. Twombly's hospitality, another news item revealed his weakness. Quoting from the paper,

. . . constable Mears went to Unity, where he made a search and seizure, finding in the possession of Walter Twombly, of that place about fifteen gallons of liquor. Twombly was brought to this city Friday, and tried in police court . . . on four warrants, viz., search and seizure, common nuisance, common seller, drinking house and tippling shop . . . On the last three warrants he was bound over under two hundred dollars bail, which he furnished.¹⁵

In 1903 Fred A. Whitehouse purchased the hotel, and operated the Central House once more under the Whitehouse name. There were accommodations for twenty guests. On August 31, 1918, the doors of the hotel were closed to the public, and it reverted to a private home. After Fred A. Whitehouse's death, his son, Robert R. Whitehouse reopened the hotel in July 1939 under the name of Woodbine Terrace. It was open only during the summer months and closed on Labor Day. During the war the hotel was closed again to

12. Taber, *History of Unity*, p. 36. Dates not given by Taber are taken from the *Maine Register*, 1855 and 1856.

13. The picture of the dead girl was in much demand and was found in family photograph albums. There was another tragedy connected with the stage. In the spring of 1855 the heavy rains caused the roads to be flooded. Jonathan Parkhurst wrote in his diary about watching the stage come through the high water. This same year an outrider rode horseback ahead of the stage as a guide. Somehow the horse of this particular guide lost his footing, the rider and horse floundered, and the man drowned.

14. *Belfast Age*, March 5, 1896.

15. *Ibid.*

the public; however, in 1947 Mr. Irving J. Judson purchased it and once more turned it into a summer hotel, advertising it as the Judson House. In 1948 and 1949 "Bing" Crosby enjoyed its pleasant atmosphere, while two decades previously Warren G. Harding and William Jennings Bryan, spoke from the veranda.

CHAPTER XII

WINDERMERE PARK

The eighteen nineties, fondly recalled as the "gay nineties" was an era of civic improvement and one of intense public-mindedness in the town of Unity. Everyone wanted to tear down the old and to put up something new. The ladies of the town formed an improvement league, which built sidewalks, repaired the church, and installed street lights on the main street. In 1891 Fred Whitehouse started a pants factory and Fogg, Fuller and Grant started a Unity Packing Plant. Unfortunately, most of the business schemes were of short duration. But one of the best and most effective ideas characteristic of this period was the development of a piece of real estate.

On a Saturday night of June 1892, a group of nine men met at James Libby Jr's. office and discussed plans for developing a piece of land bordering on the pond. These men were W. G. Fuller, Lindley H. Mosher, Crosby Fowler, George W. Clark, Curtis Mitchell, Nathaniel C. Knights, Willis S. Merrick, and A. C. Sibley, whose purpose was "buying and selling real estate in said Unity" of leasing and renting real estate, and also "the carriage of freight or passengers, or both upon any waters where this corporation may have a right to navigate." On the twenty-fifth of this month, 1892, their company was incorporated under the name of Unity Lake, Land and Improvement Association. They were permitted to issue capital stock up to forty thousand dollars; the stock to sell at par value for ten dollars a share. W. G. Fuller was elected president; N. C. Knight, treasurer and Homer F. Benson, secretary.¹ Their plan was to promote a summer resort and recreation park by selling shore lots or cottage lots.

The company bought thirty acres of land of Eben Thompson, who used the area for his sheep pasture,² an ideal location since it was a pine-covered peninsula jutting into the lake. The land was cleared in the fall of 1893 and spring of 1894. Lots were surveyed for cottages. Meanwhile the stockholders were selling stock to individuals interested in erecting summer residences. Single lots were at first sold for ten dollars, but as the promoters recognized interest developing, the lots were increased to fifty dollars. Dr. Fuller built two cottages about 1895, one of which a few years later was moved and became Mrs. J.

1. Records of Corporations, Office of the Secretary of State, Augusta, Maine, Vol. XVIII, pp. 169-170.

2. Miss Lutie Hunt to the author. Each director gave one hundred dollars for the project. Hunt was paid eight hundred dollars.

W. Harmon's cottage.³ Also the Park Lodge was built before any cottages were erected.⁴ Charles Cook erected his cottage not long after. Charles Taylor, one of the early cottage builders, named his "Idlewild." Joseph P. Libby bought a lot naming his cottage, "Sunset". About 1897, the Fred Nichols family built a cottage which they named "Columbia" appropriately shingled and painted in stripes of red, white and blue.⁵

About 1895 James R. Taber was elected president and Frank Bartlett, secretary; both retaining their offices until 1909 when James Libby, Jr. and W. G. Fuller succeeded them. By 1896 there were ten or more cottages perched on the rocky, pine-shaded shore. About this time the promoters wanted a name for their successful venture. The name Windermere was suggested by Eliza J. Perley, who had traveled abroad. She had either been impressed by the beauty of the name, or visualized a comparison with the famous lake in England of this name; hence, the appellation Windermere, which pleased the proprietors, and thereafter the area became generally known as Windermere Park.⁶

Not long after Taber assumed leadership, the company authorized building a reservoir at a spring about a mile from the Park and piping water to the cottages and hotel.⁷ The park became a popular resort for outings, picnics and celebrations. Summer tourists came for vacations and enjoyed the fishing and boating on the lake. During the first two years the hotel was under the management of John Van Deets; in 1896 Craig and White of Dixmont became proprietors. The season opened in June, and the guests paid a dollar a day for board and lodging.

One of the guests was killed early in the morning on the fourteenth of August 1896. Two families staying at the hotel were the Shannons and Bartletts, close friends. Benjamin Bartlett was a promising lawyer from Kansas City who had come east for his vacation to his father's boyhood home. Herbert Shannon, young Harvard student, had spent his previous summers with his parents in Unity. Both friends and good sportsmen, one of them proposed going duck hunting early in the morning. The fourteenth was a typical Maine August morning, foggy and overcast in the early hours. Bartlett, Shannon and a Mr. Jewell left the hotel, carefully walking along the ledgey shore just below the hotel. Evidently the fog was lifting, for they

3. Harmon's cottage burned, June 1916.

4. Probably the hotel was built in 1893, certainly by 1894. An annex was added later to the hotel.

5. Other cottages were owned by, Mrs. Jennie Dodge, Willis Merrick, Ida Whitehouse, James Merrick, Knowles Bangs; three sisters, Mrs. Charles Taylor, Mrs. Curtis Mitchell, and Mrs. Thomas Parkhurst owned "Rockhurst", jointly; Edwin Rand and others.

6. Letter from Annie Libby Tilton dated October 1949 to author.

7. Taber, *History of Unity*, p. 74. The men in charge of this work were: Charles Baker, L. H. Mosher and J. R. Taber. The spring was located on the farm of Gardiner Webb. This was across the road from the Fred Hunt farm.

spied three loons out on the lake. Each hunter agreed to take a shot. Shannon stood behind Bartlett who had just dropped to his knees as a precaution not to alarm the birds. Shannon's shotgun was slung through his arm. Somehow as he started to raise it, the trigger caught on his clothing and discharged. The shell entered Bartlett's back and came out his abdomen making a terrible wound in his side. They hailed for help. Mr. Van Deets put his hand over the wound to stop the blood flow, but it was useless. Bartlett died within a few minutes. It was an accident and naturally upset young Shannon, who was an exceedingly fine young man.⁸

The Unity Lake, Land and Improvement Association had an active trade until approximately 1910. The following years were less active and the directors mortgaged the hotel to Everett Libby. Later Mrs. G. L. Woodworth acquired the property from him. The Woodworth family still holds the hotel, but now it is chiefly maintained as a private summer residence. Today there are many cottages along the lake shore mostly owned or rented by non-resident vacationers who spend their summers in idle enjoyment.

THE GORHAM CLOUGH CHARITABLE ASSOCIATION

At the same time that the cottages were arising in the park, a group of the G.A.R. veterans formed an organization known as the Veterans' Charitable Association.⁹ These men led by Dr. Billings of Freedom resolved upon the plan of forming a company, and selling shares in order to construct "a building in Windermere Park for the use and accommodation of said association."¹⁰ At the meeting of October twenty-fifth "Comrade" Adoniram Judson Billings was elected president,¹¹ Robert B. Cookson, secretary; W. C. Rowe, vice president; and Joseph B. Libby, treasurer. By-laws were drawn up. At first they voted to be known as the "Veterans' Charitable Association," that they issue a thousand shares of stock at a par value of two dollars and a half each to be nonassessable. All persons holding one of the certificates of stock were entitled to membership and accorded one vote.¹²

8. This tragedy described to author by Mrs. Annie Tilton, Jack Van Deets, James Bither and others who remembered it. While there may be slight errors, the story is on the whole quite accurate. This accident did no apparent injury to the summer trade.

9. This company was incorporated October 25, 1895. The following men met together for the purpose of organizing this association on that day: R. B. Cookson, S. A. Myrick, Lewis Thompson, Reuel Berry, A. F. Pendleton, Joseph P. Libby, Knowles Bangs, E. R. Grant, J. H. Brown, Marshall Lawrence, Henry G. Barlow, Nathan P. Libby, Dr. A. J. Billings, and Eugene Boulter.

10. Records of Clough Charitable Veteran's Association October 25, 1895, p. 2. The records now in possession of the American Legion.

11. *Ibid.*, pp. 5-6. Dr. Billings was voted as an agent to sell stock for the organization.

12. *Ibid.*, p. 2.

Also the by-laws provided that the officers of the association have honorable discharges from the Civil War.

The plan proved an instant success and was confidently backed by the veterans. At the third meeting held in the G.A.R. Hall at Unity, "President Comrade" Billings, to whom was given authority to solicit subscriptions for the association building, made a brilliant speech, which was enthusiastically received, and reported eight hundred dollars subscribed. At once a committee was appointed to purchase a lot for the "association building."¹³

At the March meeting of 1896 a windfall came from Gorham Clough who proposed, "If the association will vote to prefix the name of 'Clough', so that the title and name of the association shall read 'The Clough Veterans' Charitable Association,' he will then subscribe two hundred dollars."¹⁴ The members unanimously voted to change the name as specified.

By middle June the building was almost completed, so that the association voted to have the hall dedicated on August thirteenth 1896 with a gala field day with oratory, music and games.¹⁵ The members voted with great enthusiasm to make the field day a remembered event. The new structure was a rectangular two-story building, with a hall and bedrooms on the second floor, and kitchen, dining room, reception rooms, down stairs. It was the members' intention that the rooms be used by the stockholders for day visits or longer if desired. The bedrooms were planned as memorial rooms for "anyone who wishes to can furnish a room and always have the room to his or her disposal and the room shall be named after the person who furnished them."¹⁶

The thirteenth of August of 1896 was a clear, warm day. People traveled by train, carriage or buggy, and there was an estimated crowd of four thousand people on hand by ten o'clock.¹⁷ Three car loads from Belfast, Brooks, Knox and Thorndike arrived by train, and two

13. *Ibid.*, p. 9.

14. *Ibid.*, p. 11.

15. A man by the name of Penney built the hall which was reported finished by the meeting of June 27th. Its dimensions were 80 by 40 feet. The building committee, A. J. Billings, John H. Gordon, and Joseph Libby reported "The committee has received from the treasurer of the association \$1,154.91 and have hired of Mr. Clough \$600. making in all \$1,754.91 which your committee has paid all the bills on the building and has paid all the Clough note except seventy dollars and which amount two members of the building committee assume individually . . . We find in painting the buildings, the members of the association (a few of them) bought the paint, painted the building free of charge to the association." Report of Building Committee, Association Records. The committee for planning the dedication exercises were Robert Cookson, Reuel Berry, Charles Webster, and James L. Merrick (Association Records, p. 12.)

16. *Republican Journal*, August 13, 1896. The rooms were furnished by the several women's "relief corps" of Brooks, Freedom, Thorndike, and Troy.

17. *Republican Journal*, Belfast, Maine, August 20, 1896. This was probably an exaggeration; half that number seems more believable.

from Waterville, as well as delegations from Bangor and Pittsfield. The reporter for the *Journal* wrote, "The number of teams hitched along the roadway and adjoining fields and highway reminded one of Monroe Fair, or the old-time Northport camp meeting."¹⁸ A band played tunes of the gay nineties before the program started. The dedication exercises were held in the hall.¹⁹ The speaker of the day was the Honorable Seth Milliken, who presented a rousing address, the theme of which was, "Love of Country." After the speech, Charles Baker proposed a resolution of thanks to Dr. A. J. Billings. He explained humorously how the doctor visiting his patients prescribed, "Take five shares of Clough Veteran's Charitable Association Stock".²⁰ The band played "Hail to the Chief," and the audience responded with three cheers in tribute to Doctor Billings' efforts. Thereupon, the doctor thanked the association and stated that he hoped they would continue to improve the grounds and building of the park.²¹ At noon more than six hundred people were served dinner in the dining room of the new structure by the wives of the members.²²

The afternoon program consisted of games, riding in Pendleton's lake steamer "Olympia," and strolling about the park. In the evening a "Grand Ball" was held in the hall, concluding one of the most festive days in the town's history. Every thirteenth of August for many years afterward was celebrated as an anniversary at the park by a field day and exercises.²³ There was also an address given by some notable figure, and a dance closed the day's activities. Even after all the Civil War veterans were dead, the field day was continued for several years under the auspices of the American Legion. However, about 1928 the field days were discontinued. During the nineteen thirties the hall was leased to Clayton Hamlin who sponsored Saturday night dances there during the summer. In 1949 the hall was

18. *Ibid.*, August 20, 1896.

19. Reverend A. P. Hatch of Troy led a prayer and Helen Thomas presented a large flag on behalf of the Women's Relief Corps. There were also solo selections, a cornet solo "Will You Then Be True."

20. *Republican Journal*, August 20, 1896.

21. A deed was turned over to Dr. Billings, the president, by John H. Gordon, chairman of the building committee. The deed conveyed the land from the Unity Land, Lake, and Improvement Association to the Clough Veterans' Charitable Association with the following reservations: (1) the granter reserved the right to its directors to control the buildings against any intemperate, or immoral purpose and also governed dancing. No ball, or assembly, was to be allowed without a permit from the Unity Land, Lake, and Improvement Association. (2) The building was not to be used for a boarding house, hotel, or any mercantile business whatever: On the back of the deed was written, "These conditions have been violated several times".

22. Mrs. Lindly Mosher, Mrs. Joseph Libby, and Mrs. Virgil Higgins supervised this part of the program. Association Records, p. 18.

23. "Voted this association hold an anniversary of the dedication of their hall August 13, 1897 and each year thereafter until changed." These field days were continued for a time by the American Legion. The last G.A.R. sponsored field day came about 1922.

converted into a gymnasium where Unity High School plays its basketball games. Perhaps a far cry from the original plans of the veterans' association, but in the same spirit of community improvement which they desired.

CHAPTER XIII

FIRES

From the earliest days fires were a hazard and took a heavy toll of barns, dwelling houses and other buildings.¹ It took one hundred years for the town of Unity to purchase adequate fire equipment, after the subject was first presented in a town warrant in 1844, "To see if the town will take measures to purchase a fire engine to be kept for public use and act thereon." In 1946 the town voted to buy a fire engine after more than fifty thousand dollars worth of property was destroyed in fire in this century alone.

The first large fire occurred on a Saturday night in the middle of December, 1871. This conflagration destroyed the principal business section of the town, before it was brought under control.² The fire in the grocery and dry goods store occupied by Thomas B. Cook³ was discovered about midnight by a member of Josiah Harmon's family. The fire spread with great rapidity. Albert Watson's law office was located over Cook's store. His entire law library and furniture were lost. By this time the adjoining general store of Josiah Harmon and Son was afire. Some goods were removed, but in a somewhat damaged condition. Josiah Harmon, the postmaster saved his mails only after "much exertion." The fire, still unchecked, spread to Harmon's house, a large two-story house with an ell, shed and stables. They burned to the ground, but most of the furniture was saved. Crie's stores burned next, which adjoined Cook's, and finally J. R. Taber's store. Taber with the aid of the village people salvaged some of his dry goods, as well as the furniture in the upstairs apartment occupied by Lucretia Moulton. Finally, the fire-fighters prevented further spread of the fire by soaking carpets with water and hanging them from the roof of the adjacent dwelling house. As this was the first major fire in the village, it was a great shock; consequently, many of the losers talked of rebuilding at the "depot" one half mile from the village.

This apparently was the second fire on this site; Elijah Winslow had built a store here at the corner which had been burned probably thirty years before this one. The fire of 1871 burned all the stores on the

1. Taber, *History of Unity*, pp. 40-42 list of structures destroyed is of little value since it is incomplete and no date or figures given.

2. *Progressive Age*, Belfast, Maine, December 22, 1871. The date of the fire was December 17, 1871.

3. *Ibid.*, On the site of present brick block where Adams' Store is. The fire was started by hot ashes which Cook had put in a wooden box and placed in the back of his store Friday. Cook explained that he poured water upon them until he supposed they were extinguished.

west side of the street occupying the site where the brick block now stands. The total losses were estimated at seven thousand dollars.⁴

In 1878 two destructive fires in the village destroyed the stores on both sides of the street. The first of these conflagrations started on Friday night, March twenty-second. The fire originated from a defective stove pipe in the shoe shop of Daniel Starkey, and Alfred Berry reported that it could easily have been put out, if any fire apparatus had been at hand. The fire-fighters poured on buckets of water, but when the fire broke through the roof, nothing could be done. "Upon one side of Starkey's Shop stood the harness shop of H. B. Rice, while on the other side, the hotel buildings of Thomas Morton. The buildings comprised a large country tavern with two stables, carriage house and hall."⁵ When the spreading fire attacked these places, the fire-fighters became thoroughly dismayed. The whole village seemed threatened as a high wind was blowing. Some persons returned to protect their own homes. With Starkey's Shop nearly consumed and the hotel burning fiercely, the fire hurdled to Daniel Harmon's dwelling house, "more than one hundred feet to the windward" of Starkey's Shop.⁶ Rice's house, with its brick ends the only barrier between the fire and Harmon's house, was doomed. Luckily this was the extent of the fire. Roofs of other houses were kindled by blowing shingles driven by a fierce wind, but the fires were extinguished.⁷ H. B. Rice suffered the heaviest loss with both house and shop destroyed. Thirteen buildings this night were reduced to ashes.⁸ The awful fire destroyed the hotel building owned by Gustavus Hunt and Thomas Whitehouse; (the hotel was run by Thomas Morton, who owned the furniture, which was mostly saved though quite damaged); Amos Knight's stores located in the hotel building received only slight losses; Daniel Starkey's Shop, (his stock mostly saved); H. B. Rice's house and shop; Daniel Harmon's dwelling house, shed and stables. The total losses of this fire amounted to about eight thousand dollars.

Three months later, on June ninth, 1878, the stores, which had been rebuilt after the 1871 fire, were burned. The fire started in A. C. Howe's grocery store owned by Mrs. Josiah Harmon.⁹ When the blaze was discovered, the whole inside of the store was in flames.

4. *Ibid.*, Josiah Harmon's store was insured for \$3500; Thomas B. Cook's store \$1600; the store owned by Curtis Mitchell, no insurance; Watson's law office, no insurance; John and Henry T. Crie's stock; J. R. Taber's store of goods insured \$1100.

5. *Republican Journal*, March 28, 1878. Taber gives the date of the fire as March 2, 1878. This seems to conflict with the newspaper account. "... destructive fire ... took place Friday night last week ..."
Morton was operating the hotel owned by Thomas Whitehouse.

6. *Ibid.*

7. The roof of the church caught afire, but a hole cut from the inside allowed fighters access to the fire before it got a start.

8. *Whig and Courier*, Bangor, March 25, 1878.

9. *Republican Journal*, Belfast, June 13, 1878. The Harmon Store was the third store burned on this same lot within a short time.

Two feet away from Harmon's store stood a two-story wooden block containing three stores, all of which were consumed. Most of the contents were saved, but received damage by rain. The first store was owned by Curtis Mitchell and occupied by Lindly H. Mosher, who conducted a dry goods, millinery and grocery store. Over Mosher's store John Van Deets had a barber shop. The second store was owned by "the bankrupt estate of Ira Carter, a tailor." The post office was located here, and once more the mail was saved. Over Carter's shop, H. B. Rice, who was burned out in March, had a harness shop. He had no insurance. Eli Moulton and James R. Taber owned the third store. Taber carried on a dry goods business, and Lucretia Moulton had a millinery shop. The origin of the fire was unknown. At four o'clock Sunday morning when the fire was discovered, it was raining, which fortunately kept the fire from spreading.

Again the village people rebuilt on the old site. Already Thomas Whitehouse was planning to erect a new three-story hotel with a Mansard roof. Likewise the new stores which were built on the site of Starkey's shop had a Mansard roof. Fred Whitehouse owned a store and then a pants factory in this block. He had fifteen sewing machines operated by women, and the ready-made clothing was shipped to Boston. Robert Cookson had a store and also kept the post office in this block. Later James A. Adams bought this building and carried on a grain and general store. Upstairs there were the lodge rooms of the Invictus I. O. O. F., and on the third floor the Masonic Order was located. Behind the store, Adams built a storehouse for grain and groceries.

On a bitter cold January morning¹⁰ a fire started around a stove funnel and broke through into the walls, before it was discovered. Harold Harding and Lyle Adams, who were sleeping in the attic of the store, had to jump out of the second story window because the fire spread so rapidly. Other members of the family escaped by ladders. The loss was estimated at ten thousand dollars. Karam's clothing was lost, as well as the small barbershop of Archie Tozier. The Central House was threatened but was saved by draping wet blankets over the roof and sides.

There was a small fire in the village which started early in the morning of January 25, 1923.¹¹ Rodney Whitaker went down into his cellar and discovered that Lizzie Trafton's place was afire.¹² This fire burned Dr. E. M. Soule's store and office where Edgar Frost was living and partially destroyed Rodney Whitaker's home. A chimney fire had occurred the previous day in the house, and Whitaker had sat up all night to watch it. (One trunk, a chair and a bag were the only things saved).

10. January 4, 1904.

11. Conversation Lula Whitaker to author.

12. Then owned by Jettie Stevens and occupied by "Ben" Ham, the postmaster.

Fire did not visit the village block again until the big fire of October 18, 1928. At midnight there was no sign of a fire in the block of stores. Mrs. Harold Glines, who lived adjoining the store block, had just retired and a light rain was falling. Mrs. Glines had just gotten to sleep, when she awoke and recognized a fiery glow shining through the window. The church bell clanged the alarm. Everyone fought valiantly to save the block, but it was impossible. At one-fifteen all the stores in the block, Agnes Adams' store, H. L. Glines grocery store, and two barber shops, were beyond saving. A pumper from Waterville prevented the blaze from spreading. Only the heroic efforts of the men saved the Ira Parkhurst and H. L. Glines residences from going up in smoke. The loss was placed at fifty thousand dollars.¹³

The last big fire in the village occurred about ten o'clock on the evening of May 12, 1945. It started in the projection booth of the Adams' movie theater while a movie was in progress. In some way the film caught fire. The door of the booth was open and the flaming reel rolled down stairs into the theater. The audience remained calm and walked down the stairs, probably preventing a catastrophe. No lives were lost. Since Unity did not have adequate fire equipment, and the telephone lines were down between Unity and Waterville due to a recent sleet storm, Kenneth Tozier drove to Fairfield to obtain aid. The Brooks fire truck was also called. Both engines arrived too late to save Lyle Adams' store, theater and Max Fortier's restaurant.

After this last incendiary loss, the inhabitants began to consider the value of fire-fighting equipment. In July 1946 they purchased a second-hand fire truck in good condition from the town of Winthrop. The Civic Association then raised money for a fire house which was finished in 1947. At present Unity has a volunteer fire company of twenty-five men under the capable direction of Maxwell O. Fortier, fire chief and warden.¹⁴ In 1949 Unity appropriated more funds, and another fire truck was purchased.¹⁵ The new fire truck pumps two hundred and fifty gallons a minute, while the old one could throw one hundred and fifty gallons. The Town Report of 1949 shows that this small but efficient fire company had thirty calls taking care of nine chimney fires, eleven grass fires and other disturbances. Had the town acted earlier, presumably many of the disastrous fires could have been checked with small damage.

13. *Bangor Daily News*, October 19, 1928.

14. The Unity Fire Department consists of the following persons: Maxwell O. Fortier, chief; W. T. Vickery, secretary-treasurer; Walter Bradeen, assistant chief; Alton McCormick, assistant chief; F. B. Wing, engineer; B. F. Chase, Neil Van Deets, Kenneth Tozier, B. L. Lutz, Alton Reynolds, drivers; Roy Shaw, Marshall Walton, Alton Lowell, A. R. Curtis, James Neil, Frank Hanscom, George Constable, and James Kennedy, nozzle and hosemen.

15. The town raised three thousand dollars and the fire company five hundred and fifty. The town also owns three thousand eight hundred and fifty feet of fire hose.

CHAPTER XIV

THE BELFAST AND MOOSEHEAD LAKE RAILROAD

The Belfast and Moosehead Lake railroad connects the city of Belfast with the Maine Central railroad at Burnham Junction. On its thirty-three miles of weaving through the small agricultural towns of Waldo county it stops at Unity. This railroad has been the object of verbal abuse and amusement for years and articles have been written about it in *Collier's* and *Railroad Magazine*.¹ It has been called every conceivable name by local inhabitants, yet it is a valuable asset to the community. Hauled by a green diesel engine, the train makes two round trips daily, carrying the mail, passengers and freight to Unity, Thorndike, Brooks, Knox, Waldo and Belfast. On occasion it stops at Winnecook. The prize story told about this "green hornet" happened several years ago when it was steam driven. The "Belfast special" was making its usual twenty-five miles per hour, when a bump in the track caused the coupling to drop out, and the passenger car became detached from the rest of the train. The engineer intent on getting to Belfast on schedule pushed on unaware that his few passengers were sitting in the woods back in Winnecook. On arrival at Unity, the unfortunate incident was discovered, and the train had to back several miles to pick up the disconcerted passengers. Probably the Belfast Moosehead's most outstanding distinction is that it is the only municipally owned railway in the United States. However, this fact is rather recent in its seventy years of history.

There was talk of building a railroad in Waldo county as early as 1836. In 1853 a survey was made to establish a railroad from Belfast to Moosehead Lake, but nothing was done until 1867. In that year N. P. Monroe introduced a bill in the legislature and obtained a charter for such a project excepting the distance from Newport to Dexter.² By the charter, towns through which the proposed railroad was to pass were authorized to buy non-preferred stock, the amount not to exceed twenty percent of the valuation. Also, bonds could be issued to cover the purchase price.

The first mention of any interest in Unity appears in the town warrant of February 1867.³ At the annual March meeting a committee

1. These articles appeared in *Collier's* "Cracker Barrel Railroad", January 13, 1945.

2. A railroad was already in construction between those places.

3. Unity Town Records, Book III, February 27, 1867. p. 89. "To see if the town will select a committee to look after the railroad interest of the town respecting the proposed railroad from Belfast to some point on the Maine Central."

of twenty-nine men were chosen to "look into the railroad interest." A special meeting was called in April to vote on the following article:

To see if the town of Unity will vote as allowed and empowered to do by law, that the town shall subscribe at par value for an amount of non-preferred stock of the Belfast and Moosehead Lake Railway Company to the amount of twenty percent of the valuation of the said town, in case said railway company build said road through the town of Unity, and construct a depot for the accommodation of the citizens of said Unity, and the traveling public at some place within one-half mile of the center of Unity village, and also with the express understanding and agreement that any amount so subscribed for by said Unity shall not be paid in bonds or funds into the treasury of said railway company, until enough from responsible parties has been subscribed to the stock of said company to defray the expenses of construction of such railroad from Belfast to Newport, via Unity, and with a further understanding that no part of said road is ever to be mortgaged to parties or corporation whatever.⁴

The town of Unity agreed to this article and postponed its meeting until the twenty-third of April. The inhabitants then gathered to determine how much company stock it would pay provided the railroad passed through Unity.⁵

Not all the people were by any means willing to appropriate such a large sum and consequently there were heated arguments pro and con. Finally Charles Taylor made a motion that, "the citizens of Unity authorize our selectmen to subscribe for three hundred shares non-preferred stock of the Belfast and Moosehead Lake Railway Company to aid in the construction of said railroad from Belfast to Newport or some other point on the Maine Central road to the amount of thirty thousand dollars provided said road runs through the town and the full amount of money be raised to build said road according to the specifications in the town warrant calling this meeting."⁶

Taylor's motion caused considerable commotion and the inhabitants voted, "We form a line in the road. Those in favor of the motion on the right hand side and those opposed form on the left hand side." This rural form of democratic procedure resulted in one hundred and thirty-three in favor; sixty against the motion. Unity was with the company. However, there continued to be strong opposition within the town and another special meeting was called in May to rescind the decision made in April. It was handled easily and quickly by someone making the motion that the particular article be passed and

4. *Ibid.*, p. 95.

5. *Ibid.*, At this meeting they considered Article four of the warrant presented at the former meeting. This article read: "To see what amount of the stock of said railway company in case said railroad shall be located through the said town and a depot aforesaid built and located near the village in said Unity within one-half mile of the forks of the road near and by the house of Benjamin Fogg . . ."

6. Unity Town Records, Vol. III, April 23, 1867, pp. 95-112. Also see Maine Reports, Vol. LXII, p. 148.

that the meeting be adjourned.⁷ The motion was doubted and another line was formed to determine whether to carry through the adjournment. There was a majority of only thirteen votes in favor of adjournment. The opposition did not easily give up and another town meeting was called in September, but the results were exactly the same with a slightly higher majority.⁸ So far the town approved of taking the stock.

Soon after this the railroad company decided not to lay the tracks through the town. As a result Unity felt justified in withdrawing its subscription to thirty thousand dollars worth of stock. At a later date in order to obtain funds the company began a negotiation with the Portland and Kennebec Railroad Company, which agreed to build a line from Brooks to Bangor. The directors of the Maine Central feared the consequences of this arrangement and made a better offer to the Belfast and Moosehead Lake Railroad Company. The Maine Central offered to pay an annual rental of six percent on eight hundred dollars providing that the rail connection be made at Burnham. Under the former agreement with the Portland and Kennebec Company no track would go through Unity, but under the latter arrangement it was decided to return to the original route. Meanwhile Unity people got confused and irritated by the dilatory actions of the Belfast Company. The town held that it was not bound to take the stock as the original contract had been broken. Thereupon the Belfast and Moosehead company sued the town of Unity.

Meanwhile in June 1870 laborers began laying track. Work was started on both ends about the same time.⁹ "An engine is expected soon to assist in transporting sleepers and iron."¹⁰ Toward the beginning of fall there were over three hundred men working night and day to hasten its completion before October. A news item in September said forty cars, four engines and four hundred men were

7. *Ibid.*

8. *Ibid.*, p. 112.

9. *Maine Farmer*, July 2, 1870.

10. *Ibid.*, July 23, 1870. During the second week of July 1870 approximately one hundred workmen from New Brunswick arrived to hasten the laying and graveling of the track. From Burnham a locomotive hauled sleepers and iron. Gravel from Unity's horseback helped to make the roadbed. During the first week of August the track had been laid as far as Unity; then, the railroad builders directed another steam engine to assist hauling gravel, meanwhile the part of the middle section yet unfinished was hastened. The last rail was spiked down on Saturday morning, Sept. 24, at a point between Thorndike and Brooks. Many citizens were present, but there was no wild demonstration except the excited tooting of the exultant locomotive engineer. On Sunday morning the engine, *Windsor*, with two platform cars went through from Burnham to Belfast carrying some twenty citizens of Unity and Burnham. By the end of October everything was ready for inspection. On the afternoon of October 31, the directors of the railroad traveled up the track as far as Unity, where they were met by a special train carrying the president and director of the Maine Central R. R. and ex-Governor Abner Coburn. The new line was ready for business.

accomplishing the work which was expected to be completed by October fifteenth. A spur track was laid into the gravel pit near Unity Pond and a locomotive hauled loads of gravel for the road bed. Volunteer crews helped on Sundays and holidays in order to complete the work.¹¹ The job was completed early in the fall and the first passenger service commenced. Two trips were made a day. A paper quoting the "Belfast Age" wrote, "Business on the Belfast Moosehead exceeds anticipation." The number of passengers increased and there was more freight than the limited rolling stock could handle.¹² The 1872 Railroad Commissioners' report showed that the station buildings were in good order.¹³ The first known accident happened the third of June 1872 when Moses Parsons of Thorndike was unloading wood at a crossing. His horses became restless and in an attempt to hold them he was thrown on the track and run over by the locomotive.¹⁴

The Belfast and Moosehead Lake Railroad continued operation as a branch of the Maine Central Railroad until 1926.¹⁵ At that time the city of Belfast assumed the large part of the stock although the town of Brooks also was part owner.

Now to return to the lawsuit in which the town of Unity became involved. The details will be omitted and only the main points will be explained here. Unity agreed to take three hundred shares of the company's non-preferred stock for which they were willing to pay thirty thousand dollars. Accordingly James Fowler, Jr. and Reuel Mussey, selectmen of Unity, entered upon the company's books the following quoted agreement,

We the undersigned, being a majority of the selectmen of the town of Unity do hereby, in our official capacity, for and in behalf of said town, subscribe for three hundred shares . . . stock of the Belfast and Moosehead Lake Railway, at the par value of one hundred dollars each, amounting to thirty thousand dollars, in accordance with the vote of said town, and the rules and regulations of the directors as herein recorded. Selectmen not personally liable.¹⁶

At a directors' meeting of the railroad held June 29, 1868, the company voted to change the specified route so that it would not

11. Joseph Williamson, *History of the City of Belfast, Maine*, Portland, 1877, p. 674.

12. *Maine Farmer*, January 14, 1871.

13. Railroad Commissioners' Report, Maine, 1872, Augusta, 1873, p. 31. The present Unity station was built in 1896.

14. *Ibid.*, p. 38. There was a terrible accident in the morning of July sixteenth 1923 when six persons were killed at the railway crossing at the station. That morning a special train went through and hit a touring car filled with six adults from Burnham and a baby a year and a half old. The child was thrown several feet, but survived. *Waterville Sentinel*, July 17, 1923.

15. The lease arranged with the Maine Central Railroad expired in 1921, but was extended subject to termination by either railroad at six months notice. Maine Central gave notice and terminated its lease January 1, 1926.

16. *Maine Reports of Supreme Judicial Court*, Vol. LXII, Portland, 1875, p. 149.

pass through Unity. At the annual March town meeting held the next year the town considered an article, "To see if the town will vote to rescind the vote, whereby the town voted to take thirty thousand dollars of non-preferred stock in the Belfast and Moosehead Lake Railway Company." The inhabitants decided in favor of rescinding by a vote of seventy-eight "yeas" and sixty-three "nays".¹⁷ Nearly a year later on the twenty-first of February 1870, the Railroad Company tendered the selectmen of Unity a certificate of three thousand shares of the capital stock, and demanded payment. The selectmen refused payment and declined the certificates. Then on March sixteenth 1870 the Belfast and Moosehead brought suit against the town of Unity, with the purpose of compelling the town to pay for the shares.

The law held that at the time Unity accepted the subscription the railroad was going through there. By the fact that the company on June 29, 1868, voted to locate their road upon a route which did not lead through Unity, the court ruled that this was a "direct refusal of their assent to the terms offered by the defendants." By the vote rescinding the offer at town meeting March fifteenth 1869, Unity therefore withdrew its offer. "This it was certainly competent for them to do at any time before the offer had been accepted . . ."¹⁸ The court ruled in favor of the town and Unity never took the bonds.

Without doubt the Belfast and Moosehead Lake Railroad was a great asset to the town of Unity especially in the days before automobiles and trucks. A great deal of freight was shipped over the rails. As the farmers in this locality shifted to growing potatoes, many carloads of potatoes were loaded at Unity and shipped. A great deal of lumber and pulpwood has been sent by rail. A milk car leaves Unity every day in the week for Boston. A great deal of grain is shipped in for dairy and poultry farmers. The railroad handles all the mail for most of Waldo county. Thus the railroad plays an important function to the towns through which it passes.

17. *Ibid.*, p. 149.

18. *Ibid.*

CHAPTER XV

THE CALL OF THE WEST

The constant migration westward was one of the outstanding features of the nineteenth century. Men and whole families caught the western "fever," and the desire for better opportunity kept this movement alive as long as there was land or ore available. First, there was the Ohio "fever" of 1816 and 1817, then other similar migrations to Illinois, Wisconsin, or Minnesota. Somewhat later there was the California gold rush, and finally in the 1870's and 1880's the opening up of the great plains to ranching or homesteading. All drew their quota from the towns and cities of the east.

The first of these great migrations, which affected Unity, was the "Ohio fever." There is no way of telling how many persons left Unity for Ohio between 1816 and 1820, but there were several. The summer of 1816 was one of unusual cold weather. Because of the low temperatures during June and July, crops failed. Below freezing weather, combined with snow or hail, ruined any prospects for a successful farming year. Farmers called this season the year of "1800 and froze-to-death." Many a farmer discouraged by this disastrous summer decided to seek a location elsewhere. Ohio lands beckoned and the "fever" spread.

A story illustrates the plight of the wretched inhabitants during the "cold year." A respectable citizen of Beaver Hill (Freedom) strolled into a Belfast store. He listened to the conversation, much of which included the subject of the weather and "hard times". A casual old-timer inquired, "How is it out at Beaver Hill?"

"Bad enough — just as much as we can do to keep from starving."

"All poor — not one rich among you?"

"Wall, yes, there is one rich man; very rich, Squire Sibley."

"What do you mean by very rich?"

"Wall, Squire Sibley can afford to have pork with his beans every day in the year."

In the 1840's several Unity families moved to Ohio or Illinois. Among these were the families of Amos and Thomas Jones who settled near Columbus, Ohio and Aaron and Eleazar Kelley who settled in Bureau County, Illinois. Several letters written from Ohio soon after their arrival there tell of the trip and conditions of those times. On the sixth of September Peter Moulton wrote to Edmund Mussey of Unity the following letter from Columbus, Ohio.¹

1. Peter Moulton also a Unity and Thorndike, Maine resident traveled with the Jones family. Evidently they left Unity on August 20 or 21, 1845 for Ohio.

"Dear Brother, this will inform you that I arrived here last evening and found the doctor and his family in good health and somewhat anxiously awaiting our arrival. I was sixteen days on the way, and it is not likely that Thomas (Jones) and family will arrive before next Monday evening. I left them at Cleveland last Thursday morning and came through here by stage one hundred and thirty-two miles. They are coming by the canal which is about 100 miles further and will take about five days. When I left them, they were all well and had been since we left Maine. Indeed, there has not been the least accident or occurrence to mar our happiness on the way, excepting the slow progress whilst on the canal. I became so tired that I left the towboat last Sunday afternoon, eighty miles below Buffalo and took a packet boat and arrived in Buffalo the next morning at seven, — not finding a steamboat coming up the lake until evening, I took a trip to the falls and saw all the wonderful things there and returned at four p. m. But not liking the appearance of things on board the boat that was coming up the lake, I concluded to stop in Buffalo twenty-four hours longer. Meantime Thomas and family arrived with many other choice friends that we had found on the canal. We all took passage in a boat called the "Great Western" on Tuesday evening at seven o'clock and arrived in Cleveland at three o'clock Wednesday afternoon . . . From Cleveland I came across the country to Columbus by stage and believe me I actually wept and could not refrain from tears on seeing this wonderful country and reflecting that I had spent the flower of my days in so inhospitable a region as Maine . . . Many of the farmers are vastly rich as we should say and I have invariably learned from my inquiries that the industrious farmer always becomes rich, and that, too, in a few years. Why sir, I came past farms that were taken up by poor lads thirty years ago, that could not now be bought for a hundred thousand dollars, and be assured the labour to make their farms has not cost half as much as that of yours . . . For instance, a man supposes he shall want some wheat next year. He goes into his corn-field, and sows a few acres anytime between June and October, takes his old horse and double-mold board plow and runs a furrow between each row, and this is all that he does to it until it is fit to reap . . .

Yours, Peter Moulton

Other letters reveal much about Ohio agricultural conditions and observations of Ohio development. On the sixteenth of November 1845 Thomas Jones wrote:

. . . the soil of Ohio is good as needed, but very little cultivated; they cut the small trees and girdle the large ones and plough and plant corn, but the limbs of the trees are continually dropping down in the way, but the trees are so large and the ground so flat that it would be about impossible to clear it clean. The white oaks of which they make rails are from three feet to six feet through. I cut one a few days ago that three cuts of it eight feet long made 114 posts for board fence. We are comfortably situated and have a good house of three rooms and chambers . . . furnished with a cooking stove, an airtight in the parlor, carpeted the parlor floor, two sets of dishes, two tables, a bureau, and one dozen chairs . . . We have been arranging a nursery; have set out 819 peach trees, that will be suitable for budding next September; have set out 19 apple trees for standard trees and expect about fifty more from New York . . . the land is good but very little done on it, only about six acres cleared, but well fenced. I shall make an addition of 10 acres or more to our farm this winter and we have a man cutting wood now at thirty-one cents and boards himself. He has cut 100 cords split and piled the brush . . . there is probably 5000 hogs fattening in this township mostly on the Siota bottom on corn; some are turned into corn fields; others gather their corn and feed them husks and all.

On June 14, 1848 from Columbus Amos Jones wrote to his Maine home. His letter shows that he longed for the New England hills,

yet he became reconciled. Jones objected to the poor roads. Speaking of what he disapproved of in Ohio, Jones wrote:

. . . and one of them is the extreme difficulty and sometimes almost impossibility of traveling in the winter; the roads in this country are never as good as in Maine and after the fall rains comparably worse. The mud in wet times is generally from four to eight and not infrequently twelve inches deep and sometimes even deeper and when this mud becomes hardened by frost (which seldom continues long) or the sun, you may not imagine the traveling much better in either case. It is almost as hard as brick and a long time must elapse before roads that are most traveled will become smooth . . . In Maine you can go 20 miles to market and back the same day; here when the roads are so they venture out, it takes two days to go a less distance with a much lighter load and still lighter the purse that contains the pay for it — for corn seldom sells so high as twenty-five cents per bushel, oats may be had frequently for nine pence, wheat usually for about fifty cents . . . and pork on the round hog dressed from two to three dollars per hundred . . . I would say unhesitatingly to any New Englander that values good society, health, comfort, & conveniences make that country still your home. It is very true if a man's only object is to accumulate property that this country offers greater facilities for that, than the East, for then he would, if a farmer, go into the corn growing business and instead of drawing it to market feed it to the hogs and beeves and sell them to the drover and try good management, (he) make money fast.

Jones remained in Ohio, even for his good advice.

The population of Unity grew steadily until 1850² and there was no noticeable change until 1850. With the discovery of gold in California in 1848, there were many lured by the prospect of sudden wealth who set forth for the gold fields in 1849 and onward.

Among the first to seek the California "el Dorado" from Unity were William H. Weeks, a lawyer, and George C. Burrill, blacksmith. They responded to an advertisement of the twentieth of December 1848 in the *Belfast Republican Journal* along with forty-three others that soon after the first of January the new barque, *Suliot*e would sail for San Francisco. A day before the vessel sailed, the Bangor delegation was escorted into town to martial music. The California-bound persons were honored at Washington Hall, where William H. Weeks spoke about the wonders of the new territory. On a bitter cold morning of January 30, 1849 the decks of the *Suliot*e crowded with passengers unfurled her sails for San Francisco. Six months later the *Suliot*e dropped anchor in San Francisco Bay.³

Several Unity men departed for California in 1850 and 1851. Previously, on the fifteenth of September 1849, Stephen Thayer Rackliff, Crosby Fowler, Joseph Rackliff, and forty-four other State of

2. The population for 1810 was 793; in 1820 was 978. John Hanscom and James Wilson moved to Ohio at this time. In the eighteen forties Amos and Thomas Jones moved to Columbus, Ohio. Hale Jackson and family settled in Rutland, Illinois in 1867. Eleazar and Aaron Kelley settled in Illinois. Joshua Sinclair and sons moved to Ohio and later to Wisconsin.

3. *Republican Journal*, 1870.

Mainers sailed on the *Hampton* from Bath.⁴ They sailed around Cape Horn arriving in California six months later. Crosby Fowler wrote shortly before his death about his memories of 1849.

It was in 1849, and I was but a mere stripling of twenty years, when I left home on the ship *Hampton* of Bath. . . It was a weary trip. . . I can remember that I was 21 years old on the day we crossed the Gulf Stream . . . fair sailing to San Francisco, which we reached after a trip of six months lacking a few days. San Francisco was but a hamlet largely of tents and shacks. I didn't stay there but a few days, so missed the excitement of the vigilantes. . . I went to Sacramento on a brig loaded with lumber. There was nothing there at that time to keep me, so I started for Middle Fort, on the American River where placer mining was going on. It was a new camp and life what might be expected. Privations of every kind were ours, although we had enough to eat, such as it was. I mined with a cradle and would take out from two bits to one dollar and a half a day according to luck. It was great work and great excitement. . . There was no money and everything was bought and sold in gold dust, but we were never very careful to see how accurately it was weighed. A dollar or two in a pound of coffee made no difference one way or the other. Law on the whole was well observed . . . most of the toughs hung out in San Francisco.⁵

Also Dutton Fowler, Simon L. Knight, William Weeks, left for California in 1849 as well as John H. Scribner, who died en route sailing around the "Horn," and Solon Carll who died a few months after he reached there.⁶

On July seventh 1851 four Unity men, Jonathan F. Parkhurst, Seth Thompson, Amaziah Trueworthy, and Rufus B. Libby started together for California. They took a steamer from Hallowell to Boston. Parkhurst recorded in his diary, "Fell in with about forty more Maine boys going to California and joined into a company."⁷ To New York they traveled by train and steam arriving there on the ninth. "We all went to the Pacific House and stopped." In the morning Parkhurst bought a steerage ticket for one hundred and twenty dollars to Chagres on the *Georgia*. In New York three other Unity men and one from Freedom joined them, Joseph Kelley, G. C. Connor, Bradstreet Fuller, and Benjamin Woods. They all sailed together on the tenth. They stopped at Havana, and Tobago, arriving at Chagres on the isthmus in the middle of August. They walked across the isthmus getting lost once, but procured a boat and arrived in San Francisco, California, the first of September. Amaziah Trueworthy came down with fever a little while out of Acapulco, Mexico, and was buried at sea.⁸ Two months after his arrival Parkhurst wrote to a brother Mason, James Connor of Unity:

4. *Maine Farmer*, September 20, 1849. This was the third ship to sail for California from Bath. See Taber, p. 36. He has the ship named the *Hampden*. Joseph Rackliff drowned in Yuba River, California, 1851.

5. *Lewiston Journal*, Magazine Section, February 6, 1916.

6. Many died en route like Riley Webb, Harrison Seavey, who died in Virgin Bay, Nicaragua on March 2, 1854 and Luke Moulton.

7. Jonathan F. Parkhurst Dairy, July 8, 1951, in possession of Mrs. Mary P. Noyes of Bangor.

8. Parkhurst Diary. Trueworthy buried at sea, August 11, 1851.

According to agreement I embrace the present opportunity to inform you of my health and to give my opinion of California and its mining facilities. California has a very healthy climate and many fertile valleys which yield very great crops of barley and potatoes, etc. of the richest kind and vegetables of all descriptions. The mode of living has greatly improved for the past years and the prices of provisions vastly reduced; potatoes are worth ten cents per pound; cabbage, fifteen; flour, ten; turnip, five; beef from twelve and one-half to twenty-five; pork, eighteen; onions, twenty-five; dried (sic) apples, twenty-three; beets, fifteen; these are the prices we have to pay for provision in the mines; they are cheaper at Sacramento probably. Many parts of the mines are very rich and a great many parts are poor and yield but little to the hard working miner. Quartz mining will in a few years be the principle business carried in the mining vicinity. Yet the rivers will be worked for sometime and the new bank diggings discovered that will be very rich. At Yankee Slide on the river (Bank Diggings) they panned out \$2100. to one pan. But it is a hard site for a man that first comes to this country and some will be very lucky and get their pile, while others will hardly get enough to pay their way. If I were to give my advice (which I will do) to my friends it will be to stop at home they can enjoy the pleasures of good social fireside chat and pumpkin pies. "Hurrah." Yet I feel well contented and am bound to have some gold before returning home unless my health should fail me. I have had a turn of sickness which lasted me six weeks (billious fever). I have now got able to work . . . I winter in this place and have got my stock of provisions in and all paid for and some gold left . . . But mind and stay at home and be quiet and not excited with the foolish stories that are afoot about the gold region . . . I have one-half share in a quartz claim we intend to have machinery or in the spring. It's assayed to pay (?) twenty-six cents to the pound; some of it has paid as high as three or four dollars, but if it will average five cents to the pound it will be a fortune to any man, but as luck will be if it proves hard it will be hard for us, there is but eight shares in the lead . . .⁹

Yours respectfully, J. F. Parkhurst

P. S. I wrote this morning on the bottom of a small tin pan, it being uneven; chance it is very poorly (sic) written.

Both Seth Thompson and Jonathan F. Parkhurst returned to Unity in 1852. In March 1851 Job C. Bartlett, one of Unity's finest young men left for California. There is a romantic story in connection with his farewell. Job was engaged to Lydia Harmon, a young lady of the village. She promised to join her fiance as soon as he sent the money for the boat passage. In due time she received the necessary funds, but a year or more had passed and Lydia declined to risk the long trip which was so far from home. She returned the money preferring to stay in Unity. Job Bartlett married in San Francisco, California, and never returned to Maine. Allen T. Bartlett, a cousin, probably accompanied Job; at any rate both settled in California early. Other Unity persons departing for California in the gold rush days were Harrison G. Otis, Joseph Chandler, and Gorham Hamilton. In 1851 Curtis E. Mitchell, Charles E. Taber and his cousin, Albert Taber of Albion, left for the gold fields.

We left New York on the twenty-fourth of February. My berth was away down in the lower regions of the steamer, but by the third night

9. James Connor Papers, letter written by Jonathan F. Parkhurst from Kelsey, California near Louisville, California to James Connor of Unity, November 21, 1851.

it was warm enough to sleep on deck, rolled in blankets . . . The steamer, the "Georgia" had as many, probably more, passengers as the law allowed. Food of all kinds was cooked by the barrel . . . Often I passed through the mess room without taking more than a bite . . . In due course we reached Havana and at the same time the "Ohio" reached there with a load of passengers from New Orleans. Both steamers had all the passengers allowed, but at Havana all were taken upon the "Ohio" for the isthmus . . . It was a jam upon decks and between decks and under decks . . . At Aspinwall the railroad had been finished for about fourteen miles, at which point it reached the river . . . The fare for this ride on flat cars, with no seats was five dollars . . . When we reached the river, we found flat bottomed boats with a capacity of from six to twenty . . . The end of boat navigation was at Gorgona from which place one could proceed by 'foot and walker's line,' by jack or mule back, or be carried by natives. The four of us hired three jacks, upon one of which we packed our blankets and extra clothing, and took turns in riding with others.

Arriving at Panama, we found two steamers, "The Panama" and the "Isthmus" awaiting us. Our party was taken out to the "Panama," a mile or more from shore . . . on the morning of April 1st "The Isthmus" was sighted . . . though being outside, she was no near San Francisco than we. It soon became evident a race was on between the two steamers.¹⁰

Curtis E. Mitchell mined in California for fourteen years. His claim was near Brandy City, where he did very well.¹¹ Mitchell returned to Unity in 1865, where, fifteen years later, he was involved in another venture in mining. In the winter and in the spring of 1880 gold was reported discovered in Unity. There was great excitement and a mining concern known as the Unity Mining Company formed in March of that year. Curtis Mitchell was president, and B. B. Whitney, secretary. A few shares were sold before it was discovered that the supposed ore was only iron pyrites. Consequently the interest vanished almost as quickly as it arose and those involved hushed up this embarrassing affair.

In January 1854 Jonathan F. Parkhurst, Crosby Fowler, Benjamin Glidden, and Wilfred Mitchell again attracted by the lure of the great west, left Unity traveling via Boston, Albany, Cincinnati, Louisville, arriving at St. Louis about a month later. In Missouri they bought about 151 head of cattle, mostly cows, some horses and two wagons. Starting from Jefferson City they drove the cattle across the plains and arrived at Dutton Fowler's and Simon Knight's ranch near Sacramento, California, some months later with one hundred and twenty head.¹²

About 1856 Burnham Kelley and his son, Hannibal Kelley, left

10. Taber, *History of Unity*, pp. 57-59.

11. He was reported returning to Unity worth forty thousand dollars.

12. Jonathan F. Parkhurst *Diary*, January-September 1854. Some cattle were sold in Nevada, and cows sold mostly to milkmen in California. Though the trip was full of risks, they had little trouble with the Indians, and once cattle stampeded by buffaloes. Most trouble crossing rivers. Somewhere en route they met the great scout Kit Carson.

Unity and settled near Sacramento, California.¹³ Hannibal wrote in 1864 to his brother in Unity:¹⁴

. . . I am well and the rest of the folks, also James Adams is here with me and intends to stop this winter. His wife is on the other side of the mountains, or in Nevada territory. She is coming over here next week. James and I are going to mining together this winter. Times are very dull here now, more so than I ever saw them before, but I think we have a chance to do pretty well this winter. Crops were a failure here this year. Everything is very high. I have lost considerable by being gone so long. I found my claims sold and I have to start anew as you mint (sic) say, but there is gold here yet and I know how to find it. My trip on the plains was of no profit to me, but I saw a grait (sic) deel (sic) of good country and many a dam Indian that would take the scalp of a man for two cents . . . I was five months and two days on the plains. I think I could make a pretty good soldier now. I had a pretty rough time of it, but arrived safe in old California and found the times quite dull to what they was when I left . . . James and I have today finished four sluices and will be at work in a few days getting out dirt to wash when water can be obtained and that will be when the rainy season comes . . . I often think of you all and also of the happy hours we passed together last winter during my short stay . . . I will close beloved brother.

Hannibal Kelley.

Burnham Kelley died in 1863 on his ranch near Sacramento, and Hannibal resided in that state until his death. In November 1859 Dr. John Milton Mussey went to California at first settling in Gibsonville and then LaPorte.

The end of the frontier came with the settlement of the great plains, that area from the one hundreth meridian westward to the Rocky Mountains. As the excitement over mining quieted, the opening of the vast ranges for cattle and sheep raising became paramount. Here were excellent opportunities for beef and wool production. It seems that the first demand was dairy cattle to supply the needs of the Californians, and men like Crosby Fowler and Jonathan Parkhurst were enterprising enough to drive herds across the plains and sell them at a profit. But too, it was apparent there were better opportunities on the plains themselves. One of the first of the pioneer ranchers was Charles W. Cook of Unity.

Charles W. Cook was born in Unity in 1838 and was destined to become one of the important pioneers of Montana. When he was twenty-four he chanced to read in a newspaper an account of the possibilities of Montana territory and immediately decided upon going west. Cook traveled by rail as far as St. Joseph, Missouri, and then by a side-wheeler up the Missouri River to Omaha. At Omaha he bought a team and drove to Denver, Colorado. There he hired out with an outfit carrying mining supplies and driving cattle to Montana. Cook's job was herding the one hundred and twenty-five

13. Taber, *History of Unity*, p. 56. Burnham Kelley left a large family in Unity.

14. Letter from Hannibal Kelley of Empire District, California, September 30, 1864 to William Kelley of Unity. Original in possession of Claude Kelley of Unity. James Adams was from Unity and a son of Isaac Adams.

Cherokee cattle to Virginia City, Montana. While on the trail, Cook and seven others of the party were captured by Indians somewhere along Green River, Wyoming. The men persuaded the Indians to accept a steer for their release, which they did. In years afterward Cook, who carried on the negotiations said, "It was his best trade as he traded eight scalps for a steer."¹⁵

On the twenty-second of September 1864 the party arrived at Virginia City, traveling from Denver to Montana in four months. Cook worked in Virginia City until March 1865, when he went to Last Chance Gulch, the site of the present city of Helena, but decided to try his hand at mining in Confederate Gulch near Diamond City. Cook did some placer mining and also took charge of a ditch company's office which sold water to placer mines.

In September 1869 Charles W. Cook, David E. Folsom and William Peterson packed out of Diamond City to locate the headquarters of the Yellowstone River. These three men returned sixty-six days later verifying the fabulous stories of hot springs, geysers and the scenic wonders of that place. In 1872 President U. S. Grant created it into Yellowstone National Park.¹⁶ Cook and Folsom were the first to discover the canyon and falls.

In 1871 Charles W. Cook drove a band of sheep from Oregon into Montana, reportedly the third band ever brought into the state, and in the next year located on a ranch in the Smith River Valley near White Sulphur Springs. For twelve years he raised sheep switching for three years to cattle, but in 1887 back to sheep again. Cook's ranch covered ten thousand acres not including the public land which was used for grazing purposes. He kept from fifteen thousand to ten thousand head of sheep, having one of the largest ranches in the valley.¹⁷

Charles W. Cook was a member of the Montana vigilantes, sheep inspector for Meagher County, county commissioner, and finally mayor of White Sulphur Springs. He sold his ranch in 1908 and retired. His death occurred in 1927 when he was nearly ninety.

Other Unity boys often received their start in ranching by working on Cook's ranch. Beginning in 1870 more and more of the young men from this town left for the west. In 1877 Samuel S. Berry and Benjamin B. Cook "grub staked" on Charles W. Cook's ranch and

15. Letter from Josephine Cook Mueller of Lewiston, Montana dated July 25, 1946 to author. Mrs. Mueller is a daughter of Charles W. Cook.

16. Merrill J. Mattes, "Behind the Legend of Colters Hell: The Early Exploration of Yellowstone National Park," *The Mississippi Valley Historical Review*, Vol. XXXVI, September, 1949, p. 282. Also letter from Mrs. Josephine Mueller to author. See also *Yellowstone National Park* by Hiram M. Chittenden, pp. 58-59. Cook Peak near Folsom Peak in Yellowstone National Park is named for Charles W. Cook of Unity. Chittenden, p. 102.

17. Letter from Mrs. Josephine C. Mueller, Lewiston, Montana, to author dated September 14, 1947. Mr. Cook had a post office called Unity on his ranch.

later started ranching for themselves. Ralph Berry went in 1878 and joined his brother at White Sulphur Springs. A few years later Ralph Berry, staked out a ranch on the Musselshell River near Harlowtown. Berry drove a band of sheep across the desert from Utah and he formed the Winnecook Ranch Company and became one of the big sheep ranchers in the west.¹⁸ The present ranch covers some forty thousand acres with thirty thousand additional government land.

B. B. Cook, younger brother of Charles Cook, came to Gallatin City about 1877 and mined two years in Diamond City. He helped his brother drive sheep from Oregon and in 1883 became a partner with Cook and Clark in the Judith basin. In 1897 he retired to Great Falls, one of the centers of sheep husbandry.

In early spring 1879 Charles Moulton, Guernsey Stevens, accompanied by Evelyn Kelley Berry, went as far west as Bismark in the Dakota territory by rail. From there up the Missouri River to Camp Baker, Montana, taking five weeks to reach that place. From there they traveled to Fort Benton, thence to Helena by stage.¹⁹

George Harmon of Unity took up a sheep ranch in the Musselshell Valley about 1878, and was followed very soon by Frank Harmon. In the eighties more Unity men left for Montana, including Melzer Stevens, Benjamin Stevens, Bert Blethen, Clarence Brown, Charles M. Webster, Samuel K. Webster, Frank S. Webster, Samuel Kelley, Eli Vickery, Frank and Elisha Clark.²⁰ Arthur Fowler, John O. Hussey, George Fogg, John Cook, Edwin Hurd, and Fremont Hurd. In the nineties Elwood Varney, James B. Vickery, Melvin Hunt, John Hamilton, Wilbur Lowell, Warren Spinney, Allen Cookson and several others.²¹ Some remained, others returned home not finding the opportunities they expected in the west.

The decline in Unity's population is partially attributed to the western migration. Others found work in populous cities and others moved into other agricultural areas within the State. From 1850 there was a steady population decline unchecked until after the turn of the century.

18. Edward Norris Wentworth, *American Sheep Trails*, Ames, Iowa, 1948, p. 375.

19. S. S. Berry of Redlands, California, to author 1947.

20. Eli Vickery and Elisha Clark left in 1883. James Vickery and Melvin Hunt left Unity in April 1893.

21. Several women went west including Mary E. Berry who married B. B. Cook at Fort Benton, Montana, in 1878; Evelyn Kelley, who married Ralph Berry; Agnes Clark, Etta Clark, Carrie Clark, Elizabeth Webster, Nellie Hamilton, Marjorie Clark, Theresa Clark, and others.

CHAPTER XVI

SOCIAL CLUBS, ORGANIZATIONS, AND LODGES

With the advent of the stage line through town in the mid-eighteen twenties, a sizable village soon developed. Two stores, one operated by Allen Taber, and the other by Elijah Winslow, opened for business about 1821, and about the same time the Central House commenced business. Lured by the prospects of business, traveling shows appeared in Unity. On August 6, 1826, Lewis B. Titus presented an exhibition of wax works showing such Revolutionary heroes as Gen. Washington and Gen. Lafayette. Later J. J. Hall put up a tent on the expansive lawn in front of Judge Chase's and showed "his arena and amphitheater." In August 1844 the selectmen licensed a circus to exhibit its curiosities and to provide entertainment of a spectacular nature. Already the village was in the swing of things.

The Union Church opened its doors in 1841, and the Baptist and Methodist ladies formed a Sewing Circle shortly afterwards.¹ Since that time as one generation passed on, another regrouped, and though not always with the same name, they have functioned as benefactors of the Union Church. In June 1890 one group formed at Maria Clark's naming themselves the Sewing Circle.² In 1907 the Ladies' Aid was reorganized through the efforts of Mrs. W. F. Fuller, Mrs. E. D. Chase, Mrs. Benjamin Fogg, Jennie Dodge, Mrs. William Rolfe, Mrs. C. M. Whitney, Ruth Berry and others.³ In the late 1930's this society declined, and about 1940 a younger group formed the Women's Guild to carry on the traditions of aid to the Union Church.⁴ The

1. Active in this group were: Harriet Fogg, Jane Chase, Achsa Bartlett, Martha Chase, Martha Chandler. One of their achievements was a library consisting of 125 volumes.

2. Composed of Mrs. Eleanor Parkhurst, Maria Clark, Mrs. Samuel Myrick, Mrs. Marcellus Whitney, Almira Connor, Minnie Cornforth, Melissa Chandler, Catharine Whitney, Jesse Whitney, Carrie Clark, Mrs. Starkey.

3. Members prominent in the Ladies' Aid included Mrs. Izie Whitehouse, Mrs. J. B. Vickery, Mrs. Harold Glines, Mrs. Ethel Ward, Mrs. Roy Knights, Mrs. Clair Whitten, Mrs. Reynolds, Thirza Trueworthy, Mrs. Lewis Thompson, Bertha Connor, Maude Woods, Mary Mosher, Alberta Tozier, Mrs. E. B. Rand, Jennie Dodge. The charter members were: Marjie Lowell, Grace Cook, Mrs. Frank Fairbanks, Mrs. C. M. Whitney, Mrs. W. H. Fuller, Marie Clark, Blanche Grant, Mrs. Rhoda Taylor, Mattie Stevens, Abbie Mosher, Ruth Berry, Mary Cook, Clara Mussey, Mrs. Ira Libby, Nellie Whitten, Addie Fogg, Mrs. E. D. Chase.

4. In 1945 through the suggestion of the Rev. Leslie Howland the younger Ladies' Guild formed the Women's Society of Christian Service. This recent organization affiliated with a national organization achieved the same work accomplished by the now defunct Ladies' Aid.

Ladies' Aid raised money by monthly suppers of baked beans, salads, and pies or cakes, and climaxed their activities with a yearly fair and play (dramas, as locally called). They held their suppers in the dining-room of the Masonic Hall, and their fairs in the I.O.O.F. Hall.

LODGES

STAR IN THE WEST NO. 85

An early Masonic lodge met in this town in the 1820's and 1830's, but disbanded about the time of the anti-masonic activities in the 1840's.⁵ These early meetings were held at Col. James Connor's or Richard Cornforth's homes. On May 24, 1856, the present Star in the West Lodge No. 85 received its charter. William McGray was probably its first Worshipful Master.⁶ During 1880's and 1890's the Masons opened their chapters in the so-called Connor's Hall, which stood on the former site of Lyle Adam's Store. Since 1905 the Masons have met in their present hall, which was formerly the old High School.⁷

GRANGE

The Sandy Stream Grange, Patrons of Husbandry, No. 72, was organized on March 11, 1875, in the Temperance Hall. This society was active for slightly over a quarter of a century, but its charter was revoked about 1910.⁸ At its height the Grange consisted of sixty-six members.

INVICTUS LODGE, I. O. O. F.

On July 2, 1882, The Invictus Lodge, Independent Order of Odd Fellows was instituted.

5. It is probable that the first Masonic meetings were instituted here about 1828. This lodge's precedence dates from May 4, 1855.

6. Other W.M.'s were: Charles Taylor, Richard Whitten, S. S. Collar, W. H. J. Moulton, Augustus Fogg, Ruel S. Ward, Daniel W. Parkhurst, Aaron Perkins, James Libby, Jr., Amaziah T. Woods, William G. Fuller, James Craig, B. A. Fogg, W. H. Rolfe, B. B. Cook, Reuel Berry, Fred A. Whitten, Albert Bacon, E. B. Hunt, G. R. Mosher, E. D. Chase, C. M. Whitney, E. E. McCauslin, E. M. Soule, Leroy Knights; of late years, E. S. Farwell, Eric Vickery, William Laselle, Jack Edgerly, James Neal. The Antioch, Chapter 163, Order of Eastern Star was formed on March 26, 1913, constituted on Oct. 11, 1913. Cora M. Whitaker, Matron; Addie Fogg, Assistant Matron; Mary W. Mosher, secretary. Prominent members have been: Ethel Ward, Julia Farwell, Izora Knights, Francis Taylor, Laura Graffam, Izora Whitehouse, Maude Cornforth, Ora Ward, Mrs. George Patterson, Alberta Tozier, Maggie Tozier Lutz, Annie Vickery, Mrs. Burley Ward, Virginia Farwell.

7. The Troy Masonic Lodge disbanded about fifty years ago, and since then Troy lodge members have joined the Unity lodge.

8. In 1887, F. B. Lane was master; Mrs. Henry Bacon, lecturer; Herbert Stevens, steward; George Varney, chaplain; F. A. Bartlett, Treasurer; Nellie K. Mussey, secretary; Henry Bacon, gate keeper; Mrs. F. Lane, Ceres; Linnie Knights, organist.

In the spring of 1882 James R. Taber and eleven other men of Unity went to Belfast for instruction in order to form an I.O.O.F. lodge here. On Thursday July 2, 1882, twenty Belfast lodge members met with the Grand Officers at Unity and instituted Invictus Lodge No. 38. They had prepared Lodge rooms above J. R. Taber's Store. The work of instruction began at eight o'clock but the "labors" were not completed until 3 A. M. on Friday. There were eleven candidates received, eight of whom went through all the degrees and one admitted by card, which with twelve charter members gives the new body twenty-four members. The officers elected included: James R. Taber, N. G.; Andrew R. Myrick, V. G.; J. C. Whitney, R. S.; James Libby, P. S.; Ashley Giles, Treas.; Alton Pilley, W.; J. W. Craig, C.; A. F. McManus, Q. G.; G. W. Murch, O. G.; Joseph Libby, R. S. N. G.; J. W. Harmon, I. S.; Amos Webb, R. S. S.; Elisha Webster, R. S. V. G.; Samuel A. Myrick, L. S. V. G.

The lodge has continued to flourish. In the summer of 1904 they built a new hall with upper chambers used for lodge work, as well as another room for a dining-room.⁹ Downstairs they rented a hall for social purposes. Until World War II practically all social programs, plays, fairs, and meetings were held here. When the hall was converted into a movie theater about 1946 the community was deprived of an adequate public hall.

GRAND ARMY OF THE REPUBLIC

CALVIN PILLEY POST, G. A. R. No. 35

Early in the year 1882 about forty Civil War veterans met and formed the Calvin Pilley Post, named in honor of a veteran of the Fourth Maine from Brooks. This post was formed through the efforts of Dr. A. J. Billings, Joseph P. Libbey, Ruel Berry, William Hamilton, and other war veterans. Their first Memorial Day service was an auspicious affair with the comrades holding services first in Thorn-dike, in Sayward's cemetery, where a few graves were decorated and remarks made by the Hon. Seth Miliken. The comrades then returned to Johnson's Hall for a picnic lunch. After lunch they drove by teams to Farwell's Cemetery. Then the company drove to Unity village, held a third memorial service at the Pond Cemetery, returned to listen to Hon. Seth Miliken's oration, and closed the day's celebration by an elaborate dinner prepared by their ladies. Thereafter, for several decades the Post held annual services on Memorial Day, and the town has appropriated twenty-five dollars for decorating veteran's graves with appropriate flags.¹⁰

9. About this time the companion lodge, the Unity Encampment No. 61, *Favori Rebecca* was instituted.

10. The G. A. R. served as a social organization also. A Belfast paper noted in March, 1887, that the G. A. R. held their third assembly at Connor's Hall following an oyster supper. Whitten's Quadrille Band of Belfast furnished the music.

LADIES' IMPROVEMENT SOCIETY

In 1892 a group of homemakers organized the Ladies' Improvement Society; the aims of this group were to improve the appearance of the village. The leaders included: Mrs. William Rolfe, Mrs. W. F. Fuller, Mrs. John Van Deets, Mrs. James R. Taber, Mrs. Jennie Frost, Mrs. Starkey, Mrs. Curtis Mitchell, Mrs. Charles Taylor, with assistance of others.¹¹

The most urgent need according to the ladies was a wooden sidewalk extending from the Connor to the Berry house.¹² By numerous pie socials and evening entertainments the ladies raised enough money to build a sidewalk. Later, they saw to it that the main street was lighted by kerosene carriage lamps placed atop whitewashed wooden posts. Another project included furnishing of the Union Church with new windows; getting a new chandelier for the Church, which was donated by Sprague Adams; and new pulpit chairs donated by Senator Nelson Dingley.

THE UNA BASEBALL CLUB

Thirty-one years after the invention of the game baseball, there appeared the first organized athletic club in this town. In the spring and summer of 1870 a group of Unity youths organized the Una Baseball Club.¹³ They played games with neighboring towns and had a creditable season.

By 1890 the Unity fans had caught "baseball fever" and another later team was winning renown of the diamond. This team was made up of Foss, Myrick, Harmon, Whitehouse, Roberts, Grant, Jones, Whitney and Pilley. The height of the season came when the Unity nine played Dixmont on a Saturday afternoon. The Unity lads won the day with a 16-13 run game, John Van Deets, umpire. In the evening the young ladies got up a party in honor of the team, where they entertained the boys with readings, harmonica solos, a special tableau, and the rendition of an original poem,¹⁴ a part of which is quoted:

This dear little town of Unity, Maine
Is suffering badly baseball on the brain,
They are a splendid lot, the brave Winnecooks,
In point of good looks.

11. Nearly all the women of the village belonged to this society.

12. At the town meeting of 1894 the voters declined to vote an appropriation of \$100 for the use of the Ladies Improvement Society, but realizing the tenacity of female character, they agreed to permit the ladies to lay sidewalks "where they think proper."

13. The club met in a schoolhouse in district No. 3, and drew up rules and bylaws on April 20, 1870 and elected officers; N. C. Parkhurst, President; B. A. Fogg, Vice President. The members included B. F. Perkins, Albert Bacon, Thomas H. Parkhurst, Arthur Stevens, E. H. Murch, Burnham Kelley, James Libby, Jr., Charles Taylor, John McGray, Elisha Webster, Mark Libby, Eli A. Chase, Ralph Berry, F. A. Whitten, Eben Dodge, W. E. Connor, Samuel Libbly, Benjamin B. Cook and George Rollins.

14. Composed by Mrs. Mary W. Lawrence, and Mrs. Fuller.

And when they are dressed in their uniforms smart
 They please the eye, and capture the heart.
 Whitney for captain, and Harmon first base,
 Connor and Roberts each in his place.
 Right field, Mitchell, left field, Jones,
 When they get started look out for your bones,
 Short stop Smith, and center field Chase,
 With pitcher Grant, so full of grace.

and so on.

Unity has always turned out some exceedingly able athletes. After the formation of the Waldo County High School league Unity High School has been successful as county champions.¹⁵

THE BAND

In the 1880's Unity had a band comprised of approximately a dozen men. Benjamin Fogg was the leader and directed rehearsals in the evenings in Temperance Hall. Members of the band included Amanda Rackliff, drummer, George Taylor, Weston Whitten, Albert Bacon, Frank Bartlett, Frank Mussey, Samuel A. Myrick, Lewis Thompson, George Mosher, Dr. Craig, and others. Around the turn of the century Frank Fairbanks organized a boy's band which was quite successful.

BENJAMIN BERRY POST, No. 41, AMERICAN LEGION

In 1921 Dr. Whitaker with a few other World War I veterans formed an American Legion Post here, but after the doctor left town, the post came to nothing. In 1923 the post was re-organized through the efforts of Fred Harold Whitehouse, Wellington Taylor, G. B. Jones, and other Unity war veterans.¹ The post was named in honor of Benjamin Berry, a gold-star veteran who was killed in the Marne sector on July 22, 1918. The legion carried on for a time the traditional field day and dance instituted by the G. A. R. on August thirteenth at Windermere Park.

At the end of World War II many veterans of that conflict joined this organization.

15. In the spring of 1932 and 1933, Unity High won the county championship: William Stevens Barnes, pitcher; Walter Bradeen, catcher. Other players on this winning team were: Kenneth Murch, Wilmont Gray, Jr., Sheldon Ward, Ralph Ward, Wilbur Dutton, William Glines, Evon Fernald. The team was coached by Merwyn E. Woodard. In 1951 and 1952, Unity High School was again county champions, as well as State Champ (class S), in 1952. This team included: Larry Daforge, Fred McCormack, G. Nutt, Paul Jones, C. Rollins, Stanley Blood, D. Simpson, D. McCormack and L. Mitchell.

1. Members include F. B. Wing, C. B. Jones, Wellington Taylor, Fred Harold Whitehouse, Carl Goodwin, D. Shutz, Paul Mosher, Percy Nickless, Clayton Hamlin, Alton Libby, John Edgerly, Charles Edgerly, Bert Clifford, Carleton Murch, Donald Constable.

THE FARM BUREAU

The Farm Bureau is a national organization devoted to assisting the farm homemaker through group activity. About 1923 Miss Estelle Nason, of the Farm Extension Service and Home Demonstration Agent for Waldo County, met with farmers' wives in this area and organized the Farm Bureau. In these first years the following women were active in supporting it: Mrs. Eva Hunt, Mrs. E. D. Chase, Mrs. Harold Ward, Mrs. Hattie Libby, Edith Webb, Ora Ward, Thirza Trueworthy, Mrs. Annie M. Vickery, Mrs. Maude Cornforth, Mrs. Fred Ward, Mrs. Charles Ware, Mrs. Charles Wood, Belle McManus, Belle Crosby. After it became permanently established, others joined: Mrs. Helen Patterson, Izora Knights, Alberta Tozier, Mrs. Henry Foster, Frances Taylor, Mrs. G. R. Hunter, Mrs. John Reed, Mrs. Cecil Packard, Mrs. John Edgerly. They meet about ten times a year at private homes. The objectives of this group are to acquaint the farm wife with new methods and modes of home living.

KANOKOLUS CLUB FISH AND GAME ASSOCIATION

In the months when the silver smelt starts its seasonal run up the stony brooks, when the Canadian geese V northward, when warm April showers start the tender shoots through the mellow earth, and the wild pear tree blossoms, then the patient angler yearns for the deep pools where the elusive trout hides. It was from this great devotion to the use of the rod and fly that in the months of 1937 the Kanokolus Fish and Game Association found its conception. Several of Unity's expert sportsmen maintained that Lake Winnecook would offer better possibilities for lake fishing, if it were stocked with salmon or trout and a fish screen were placed in the outlet to prevent the prized fish from escaping. As a result, a number of these advocates, headed by Henry Foster, Jack Van Deets, John Edgerly and others, called a meeting to form an association whose purpose was to promote better fishing in the lake and streams of this town.¹⁶ The meeting resulted in almost immediate interest, not only in investigating the problem of re-stocking the lake, but in furthering the interest of the out-of-state sportsmen in this area. At a public meeting this group of business men elected Henry Foster, President; Charles Reed, secretary; Robert Whitehouse, treasurer.¹⁷ The name of the great bog lying in central Unity, which is the haunt of wild game, suggested the name of this association. During the months of May and June plans were made for a great Field Day of sports events, the proceeds to be used toward making a survey and inspection of the lake's facilities. This Field Day was held at Braley's Beach in Burnham. For entertainment the association sponsored a bass derby, and held speed boat

16. Other men who urged the formation of this association included: Harry Brown, Clayton Hamlin, Lyle Adams, C. B. Jones, LeRoy Shaw, Clayton Hall, Charles Mussey, W. T. Vickery, Wellington Taylor, Burley Ward, Robert Whitehouse, Kenneth Tozier and Alton McCormack.

and sailboat races. A photographer from *Holiday* magazine photographed the activities. As a result of the success of this project these Field Days have become an annual event.

During the first year the membership increased from a few to approximately one hundred eighty persons. In 1939 the society bought from Mr. E. T. Whitehouse, for three hundred dollars, the peninsula near the outlet which is part of the horseback now used for a park and beach. The association then planned to sell cottage lots and develop this land for a suitable picnic area where future field days could be enjoyed. The association purchased, for fifty dollars, the right of way to their land. Twelve persons almost at once bought up the fourteen available lots on which to erect cottages.¹⁸ Since 1939 the Association has developed its "horseback" into an attractive and pleasant recreational area, especially for swimming and boating. The undergrowth was cleared away, the beach cleared of bothersome rocks, picnic tables were placed in shady places for the convenience of their members and guests.

After World War II the Field Days were resumed, and the third annual Bass Derby was held at the Sportsman's Park on June 29, 1947. These Derbys have attracted wide attention and have offered fishermen opportunities to snare the good-sized bass which lurk in the depths of Lake Winnecook. The outboard motor boat races also have proved a popular form of amusement at these field days and other times as well.¹⁹

Although State officials have cooperated in advising the Fish and Game Association concerning fish protection in Lake Winnecook, they have maintained that a fish screen serves little use in this lake, since they conclude that as many fish could enter through the natural channels as leave it, while the presence of bass and pickerel make it impractical for stocking it with salmon or trout. Also it was discovered that the lake lacks sufficiently deep channels or cold enough water for either salmon or trout. Therefore, the fisherman will have to be content with the gamey bass and the numerous perch which thrive in this lake.

The Kanokolus Fish and Game Association has definitely been an asset to the town. Its field days have publicized the recreational facilities of Unity. It has worked for the conservation of our wild life and for the protection of our wild game. It has championed good

17. Succeeding presidents have been: C. B. Jones, Lyle Adams, LeRoy Shaw, Lloyd Tozier, Charles Mussey and Kenneth Tozier. The present secretary is Bud Lutz and Lewis Cunningham is treasurer.

18. Seven cottages individually owned by Lloyd Tozier, Henry Foster, Lyle Adams, Charles Reed, Harry Brown, John Edgerly and C. B. Jones were erected between 1940-1949. Some of these persons own two lots.

19. Carl McKechnie and sons have won several special trophies at these races.

sportsmanship in hunting; it has urged that youngsters should be properly trained in the use of firearms. Its work has resulted in much that is worthwhile.

THE UNITY CIVIC ASSOCIATION

About once every generation there arises a need for civic improvement and self-evaluation in the community in which one lives. We ask, "Is my town serving the needs of its citizens?" As one generation succeeds another the leaders seek for social or economic improvement. Thus, as the veterans of World War II returned, they desired to continue their responsibilities to their nation, state, and town, (as they had so ably manifested during their service in the armed forces.) In connection with Unity's needs, certain men of this community immediately set to work studying the civic problems long neglected during the depression years and the war. Hence, the early months of 1946 proved especially active for the business men of this community.

Early in January of 1946 a group of men met and discussed proposals for erecting a much-needed community building. From this discussion grew the plan to form a group interested in achieving civic betterment for this town. One leader who strongly urged such an association was Mr. A. R. Curtis, who had recently served as a Lieutenant Commander in the Navy and was a veteran of the Pacific-Asiatic theater. Following the discussions in January 22, Mr. Curtis wrote a lengthy letter outlining a plan for organizing a civic society. Meanwhile, an organizational committee had been selected to draw up the constitution and bylaws.²⁰ The committee pointed out that their objectives would be "the general improvement of the appearance and (of) public facilities of the town and the welfare of its residents." These men were eager to attract new business here, as well as to arouse public interest in civic improvement.

Letters and notices were mailed to inform the public of a first general meeting called for January 24th at the high school. In response to this notification fifty men attended the meeting, all of whom favored the formation of a civic organization and declared their willingness to join the said organization. At the same time the Constitution and bylaws drawn up by Mr. Curtis and the committee were approved.²¹ Accordingly these individuals agreed to take an active interest in the forthcoming town meeting and to support proposals for a community building and the purchase of fire equipment.

The result of this meeting and of those that followed was the organization and formation of a community group which approved the

20. The first such committee was composed of G. R. Hunter, Harry Brown, Karl H. MacKenzie, W. T. Vickery and Alton Lowell.

21. The constitution provides for a president, vice-president, treasurer, secretary and seven directors. A. R. Curtis succeeded himself as president followed by Shirley Morgan, H. M. Brown, W. T. Vickery and James Neal. The first directors included: W. T. Vickery, Harry Brown, C. B. Jones, Walter Towle, John Edgerly and Frank Hanscom.

name of Unity Civic Association. A. R. Curtis was elected president; Alton Lowell, vice-president; George S. Patterson, treasurer; Charles Reed, secretary. In June 20, 1946, the Unity Civic Association was incorporated; with its object "the promotion of the general welfare and prosperity of the Town of Unity." During the first year of activity the association used its influence to have the town purchase fire fighting equipment, which was housed in a fire house constructed through the solicitations and cooperation of this civic association.

Since 1946 the association has functioned as a real community force, democratic in spirit, by holding monthly meetings where its objectives are discussed and motions carried. It has sought to educate the general public of the needs of this town by inviting capable speakers here or by animated discussion of problems at hand. The association has achieved much, but there is much yet to accomplish. There is no community hall. The members have been unable to persuade any new industry to establish itself here as yet. However, it is upon their accomplishments that we bestow our praise; the neat signs placed at the entrance of the village identifying this town; the provision of a refuse disposal area; the sponsorship of the Boy Scouts and the high school speaking exhibition. The Civic Association has, indeed, molded a community spirit that has in turn created a better environment, thereby laying a foundation stone for the preservation of our democratic way of life.

CHAPTER XVII

UNITY SINCE 1900

Except for the few who attended the prayer meeting and watch night services on December 31, 1899, at the Union Church, no other public celebration in Unity marked the entry of the twentieth century. The farmers of this town performed their chores as they had done for years; they pitched down hay from the mow, watered the cattle, milked the cows, chopped up a few sticks of kindling, lugged a few armfuls of wood for the wood box; then they were ready for a supper of bread and milk, a wedge of pie, two or three molasses cookies; thereafter they removed their heavy boots and toasted their feet before the old Glenwood range, smoked a pipeful, read the *Republican Journal*, or *Bangor Commercial* and retired to bed before nine o'clock.

As the new century dawned the citizens of the United States looked forward confidently to an era of prosperity and security. The political leaders were practical men of affairs, who still believed that "business knew best" what was necessary for the well-being of the nation. William McKinley was President, a solid Republican, but putty in the hands of Mark Hanna. As the new century dawned, the horse and buggy were still the means of getting about. Horses drew the pungs, sleighs, gigs, and wagons. In the cold winter days you were tucked under a buffalo robe with your feet resting on hot soapstones while your body was swathed in coats, sweaters, mufflers, scarves and mittens. A trip to Belfast or Waterville was an all day expedition, frequently made on the railroad cars.

How different was the wearing apparel of 1900 from today's. Women wore long, trailing skirts and shirtwaists with the high collars. Underneath, the lady of 1900 made sure that she clad herself in chemise, drawers, corset, corset-cover, two (at least) petticoats over which she wore a tailored gown of heavy serge, the skirt lined with cambric with brush braid sewed to the bottom. Men's street clothes were dark, formal and stiff. The country man doubtless had but one "best suit," which satisfied his needs for several years, if not a whole generation. The well-dressed man wore a stiff shirt, high collar, vest, and a well-made coat fitted rather snugly while his trousers, too, fitted closely and tapered to his ankles.

Unity presented a picture of rural calm and detachment in 1900. The census taker called and later statistics showed that there were only 877 inhabitants, a loss of almost two hundred persons in two decades. The West had really lured the young men away. The houses and stores were all wooden. The streets were unpaved, but the com-

paratively new wooden sidewalks along the village street testified to the activity of the Ladies' Improvement Society. At least a half dozen houses retained the old white painted picket fences surrounding the narrow lawns. Kerosene street lamps at intervals lighted the fair sex home from the Grange or social meetings. Hitching posts were in evidence everywhere in the village, some granite and others cast iron made in the shape of a horse's head with a ring to tie the reins. Not for a half dozen years would a horseless carriage disturb the tranquility of the town.

As the first months of 1900 progressed, a county newspaper noted that the people of Unity were on the move. Archie Tozier had moved to the Eben Dodge place; Eben Dodge to the John Stevens place; Clair Whitney to the Archie Tozier place; Will Rolfe to the Dr. Thomas house. There was an epidemic of German measles. In March 1900 men were harvesting ice on the pond for the butter factory. Bartlett & Chase's steam mill commenced operation; at the station quantities of cordwood was shipped out, as well as several carloads of potatoes, which the farmers were selling then for forty-five to fifty cents a bushel.

A glance at the stores and shops of the town of a half century ago would bring forth incredulity today. In the postoffice, likely as not, a string of bananas hung in the window. Under a glass case, not too clean, where dozens of children's grubby hands had pointed too eagerly, was penny candy. The clutter and the lack of hygienic methods would amaze today's visitor. Crackers came in barrels; the molasses in a hogshead placed, often as not, next to the kerosene container. Dried codfish or herring was piled in tiers; and dried apples strung about the store, collecting dirt and contaminated by pipe smoke. There were four general stores in the village: Taylor and Mitchell, L. H. Mosher, Andrew Myrick and J. A. Adams. In Taylor & Mitchell's you noted a cluttered assortment of chinaware, crockery, tinware, toys, bolts of cloth, watches, or practically anything desired, while along the shelves were bottles of drugs, and patent medicines. I wonder how many dozens of bottles of Syrup of Figs, Hood's Sassa-parilla, Atwood's Bitters and Johnson's Liniment were sold. At the station Estes & McCauslin operated a feed and grocery store. At the lower end of Main street W. A. Gerrish shod horses. Bill Gerrish always kept a good horse, and the writer recalls several fast rides behind his speedy little black mare. Gerrish delighted to give you a thrill if he could. Weston Whitten and Charles Means also owned blacksmith shops, where they were kept busy shoeing horses and where the sounds of hammer and anvil were familiar.

Two years previously the town expended approximately twenty-two hundred dollars for building and furnishing a new school, which housed the elementary, grammar and free high school. In the south part of the town pupils continued to trudge to the district schools, and in the Kelley neighborhood, they did likewise. Fifty-three years later

the crowded conditions in both grades and high school caused the town to build a new grade school costing about forty thousand dollars. All pupils are now transported by school bus, quite a contrast to the days when youngsters walked two or three miles to school, rode on horseback or bicycles.

Though the nineteenth century came to a close on Dec. 31, 1899, the death of President McKinley on Sept. 14, 1901, marked the real close, though at the time few realized it. The town revealed its grief by tolling the bell of the Union Church for forty-five minutes, after which the bell was tolled fifty-eight strokes representing the President's age. The dynamic T. R. (Theodore Roosevelt) assumed the nation's leadership and a new era commenced. The government in those days did not interfere with big business. There was no income tax. There was little hindrance by the government in stopping business developing great corporations which transacted their affairs to suit themselves, with nary a thought to the poor working man. Millionaires had incomes running into millions while the average income of the U. S. citizen was between four and five hundred dollars a year. A laborer with a pair of horses or a yoke of oxen in Unity working on a town highway received \$1.50 a day. There was reform in the air. Big business was attacked by the muckrakers. The Courts in the decade between 1903 and 1913 upheld the legislation of Congress and the State legislature to curb speculation and unfair practices. Suddenly there came about an upsurge of moral evangelism for the public welfare. The impact was felt all over the United States. Meanwhile Unity enjoyed a pleasant prosperity, and thumped the praises of good old Teddy Roosevelt and his big stick.

On October 1, 1902 the country people enjoyed the establishment of a rural free delivery of their mail. Gurney A. Stevens was appointed and carried the mail for twenty-two years. Ambrose Dean carried it for about three months, and then Clif B. Jones received the appointment; ever since making six trips a week, rain or shine, for the past twenty-eight years, a notable record. Clif is the only person I know who can drive a car sitting on the right hand side of the seat, a habit he has acquired putting the mail in boxes on his route.

On the fourth of July 1904 Unity celebrated her one hundredth birthday as an incorporated town. The town had not seen such a gala day of festivities since a Fourth of July in 1861 when 3,000 people participated in a memorable Fourth. J. R. Taber and Dr. Jesse E. Cook were in charge of the over-all planning of the Centennial, while L. H. Mosher, Dr. W. G. Fuller, Curtis E. Mitchell, Crosby Fowler and George Mosher and ladies made up a reception committee. Another committee was in charge of fireworks. The parade was a spectacular affair with many picturesque and interesting floats. The 2nd Regiment Band of Belfast led the procession, followed by carriages carrying the town officers and special guests. The first float was Jim Vickery's hay rack decorated beautifully with white drapery and laden

with twenty-five of Unity's most attractive ladies, all dressed in white. In those days, there were no Miss Maines, but if any lady represented such, it was Edna Whitten, robed in white, representing the goddess "Liberty," and holding the stars and stripes. Following came other beautifully decorated floats and carriages, processions of organizations and lodges, and riders on horseback dressed in old-fashioned clothes. Crosby Fowler and John M. Thompson rode in a one-horse phaeton. The Portland Packing Company was represented by a float carrying a miniature corn factory in full operation. The G. A. R., led by a drum corps, rode in carriages or marched. Adams & Knight's Store had a float exhibiting an "up-to-date" 1904 kitchen. There were several old pieces of agricultural equipment including an ancient plow drawn by a yoke of oxen driven by E. E. Getchell, while more modern machinery was represented by a new potato planter, a potato sprayer, a mowing machine, a hay rake and a new grain reaper. Undoubtedly a unique feature was a "horseless carriage" made in the shape of a box on wooden wheels which was propelled from behind by a horse. In the afternoon the Centennial exercises continued with a historical address by James R. Taber, and an oration by Dr. George C. Chase, President of Bates College, then Unity's most distinguished son. Thus the day ended in fitting and appropriate ceremonies of the one hundredth anniversary of a town.

The Fourth of July was always an occasion for pranks as well as for fireworks. On the night of the Fourth the "boys" liked to celebrate usually in the form of practical jokes. A band of jubilant males frequently heralded the Fourth by forcing the lock on the church door and climbing into the belfry to ring the church bell. This stunt sometimes lasted a couple of hours; meanwhile, other jokers were stirring up fun elsewhere. If anything movable was left out in a yard, it was moved elsewhere; no exertion was too great to transport it to some unlikely spot. Carriages appeared on top of telephone poles; privies, dump carts, or hayrakes were piled up in the village square or on the sidewalks. Another joy to the pranksters was to take two blacksmiths' anvils, put black powder between them, light a fuse, and then await the terrific explosion. On one occasion the celebrators painted the windows of a man's house, as well as painting the outside walls with hideous pictures and cute sayings. One family in the village had a son who was mentally retarded. It occurred to a group of these young men that they should go over into the south part of the town and imitate the voice of this unfortunate boy, who when allowed his freedom sometimes wore a cowbell around his neck. The idea behind the prank was to get someone out of bed to notify the boy's parents that Everett was out. In the south of Unity the prank backfired when the

excited gang tried out their trick on Joe Clifford. Clifford, not fooled by the trick, as well as not liking any too well the participants, whom he considered "hellraisers", fired a load of buckshot into the group, who scattered and turned tail home. One lad whose breeches were peppered cried, "Oh, take me home to Mother, I'm dying." Thus ended what was called Clifford's War.

Another often repeated tale concerns these same young men, who conceived the plan of building a large paper kite. Waiting for a good high wind, they tied a lantern to the kite, taking it to the old cemetery near the schoolhouse. Letting the wind carry aloft the kite with its eerie light, their project was soon well launched. Some of the villagers saw this strange apparition in the sky and became frightened. Others were positive that the Day of Judgment was at hand. In such a manner for dozens of years the Fourth of July was celebrated. A century previously the founding fathers celebrated the day of Independence by parades, banquets, where elaborate toasts were made to President Washington, to Liberty, to Gen. Lafayette, the Governor, the militia, and so on; with speeches and toasts, thus disposing of quantities of madeira, port, and brandy. A Fourth of July oration or picnic served for years the prescribed manner of celebrating the birthday of the United States. Today, we eat traditional green peas or salmon, go to the beach, or loll away the day at some resort, oftentimes forgetting what the day actually commemorates.

One day in 1903 a peculiar chug-chug, sputter, sput interrupted the peaceful domain of the village; the first automobile ever seen in Unity, driven by lawyer Hussey of Waterville, had put in its appearance in the village. This was the beginning of a mighty torrent of traffic which two decades and later poured forth over Route 9. In 1908 Fred Whitehouse bought a chain-drive Rambler, a forerunner of the Nash car; later Whitehouse bought an E.M.F. Lin Gould owned a Stanley Steamer, the first of its kind in town, followed by Albert Bacon, who sold his to Frank Bartlett. Other men who early saw the potentialities of the gasoline driven vehicle were E. E. McCauslin and Dr. Clair Whitney, whose green Maxwell became a familiar sight.¹ In 1909 Henry Ford brought the ubiquitous Model-T, the car of the people. By 1914 Ford was producing Fords on the principle of mass production and selling them for as little as five hundred dollars, and even less. Soon women were driving. Jennie Dodge bought a Ford, so did Laura Hunt, and others, like Laura Bagley to whom a car meant new brooks to fish in. The only time that Laura couldn't make her old Ford run was a time when a pet crow of Pete Adams attracted to the shiny switch key seized it in its beak and flew to the roof of Lyle Adams' store. Laura *was* angry.

1. Before this Dr. Whitney used to drive an enclosed box-like vehicle with only a slit for the reins to pass through and a small window enabling him to see to drive. The doctor used it to drive in all sorts of weather.

The public took to the road, and the automobile, once a plaything, soon became a necessity. Roads at first were horrible, especially in spring, when the frost and rain plus the ruts made by the automobiles raised havoc with motoring. In these early days it was necessary for every driver to carry a whole kit of tools in case of a break down. The early chain-drive models were a special plague if the chain links broke which they did. The older generation used to the horse retained old *Robin*, or *Prince*, for a while longer. Farmers continued to use horses for farm work until about 1930. James Vickery bought his first car in 1916, a Chandler, and has driven an automobile ever since, but he always farmed with at least two pairs of heavy draft horses. Many a farmer probably today still yearns for the beauty of a good team of Percherons or Clydesdales. But that era has passed; the tractor has supplanted "old Dobbin."

Following the automobile came the airplane, whose presence during the mid-twenties was always a signal for everyone to turn out and gaze skywards at this flimsy machine of canvas, wood, and steel soaring high overhead. Occasionally barnstormers landed in some farmer's field and took passengers up for three dollars a ride. The air age had begun. About 1932 an electric air beacon was built across from Eli Moulton's farm buildings and now flashes nightly across the sky, guiding the ever-bigger planes carrying mail, freight, and passengers from Boston to Bangor. Nowadays all types of aircraft from the huge B-36 to smaller P-51, and fighter jets zoom over the village. Truly the Age of Flight threatens to eclipse the Automobile Era.

The people of the twentieth century have seen an amazing technological development. In 1900 there were no telephones in Unity, but the following year people in the village could communicate by telephone to the outside world. In a brief diary a Unity woman wrote on March 30, 1901, "Charles talked through the long distance to Lou; She was well and very glad to talk to Charles." Within two years there were at least 64 telephones found in town, compared to the several hundred now in service. Rodney Whitaker took over the central office until Georgia Grant assumed the job in 1944.

On January 1, 1916, electricity was turned on in the village. Power was furnished by the Central Maine Power Co., which soon installed street lights to supplant the old kerosene lamps. Farms along the main route from Albion to Troy were fortunate to have electric power. Some rural areas of the town, particularly the south part of town beyond James Vickery's farm, didn't have electric lights until World War II (1938). What a contrast now is the modern home electrically equipped, with washing-machines, flatirons, vacuum sweepers, mixers, dishwashers and other gadgets operated by electric power. Every room from cellar to attic is lighted with the flip of a switch.

Also in 1916 the motion picture arrived bringing an altogether new

form of entertainment.¹ The "pictures", as they were called, were the old silent films which featured those stars of yesteryear such as Pearl White, Theda Bara, Mary Pickford, Lon Chaney, Tom Mix, Jackie Coogan, Pola Negri, Rudolph Valentino, Buster Keaton, and Lillian Gish.

Lyle Adams bought a Bell-Howell projector, installed it in the hall over Adams' store. To these old celluloids flocked young and old to see the new wonder of the age. Saturday night and Tuesday were picture nights and the "tin Lizzies" were parked end to end along the main street. Mel Winters rented the I.O.O.F. hall in 1923 and for five years, also, showed movies. The greatest hit of the decade was *The Covered Wagon*, by which Winters filled his hall for three afternoons and evenings. Other outstanding films recalled were *The Hunchback of Notre Dame*, *The Ten Commandments*, *Birth of a Nation*, *The Thundering Herd*. So large was the crowd on the first night of showing *The Covered Wagon* that both movie halls showed it; the first reel ran off at the I.O.O.F. hall, then a courier rushed it to Adams' hall, so the reels were shuttled back and forth. In 1927 the "talkies" appeared. Lyle Adams went to Kennebunkport and purchased a second-hand machine. This machine was used until 1930, when for a period no pictures were shown. There were too many automobiles, and Waterville movie theaters attracted people there. About 1935 new equipment was installed in Adams' theater where sound movies were shown. However, most films shown were westerns or class B pictures with an occasional outstanding movie like *Seventh Heaven*, or *David Harum*, at least a year behind the date of release. Wallace Beery, Marie Dressler, Bebe Daniels, the Marx brothers, or Will Rogers usually attracted a full house.

How many of you remember when the Redpath Chautauqua came to town? In 1924 this company appeared for three days of superior entertainment seldom seen in so small a town. Guarantors sponsored this chautauqua for a five year period. The first night entertainment was devoted to music (remember the Swiss yodelers?); the next night a drama (remember *Smiling Through*?), and there was a magician or lecturer as later features of the program. The depression ended the chautauqua. In the mid-nineteen thirties Ethel Mae Shorey's troop of players appeared in plays in Adams' Hall about once a month. High school plays and social clubs put on their plays on the stage of the I.O.O.F. hall, but now this hall has been converted into a movie theater. Over the years many a home talent play has been presented in town, the first staged about 1890, "dramas" so-called. Probably the play which will be long remembered is the charming, almost perennial, production staged by Mrs. Edith Stevens, and directed by Mrs. Brophy, of Kate Douglas Wiggin's play, *The Old Peabody Pew*.

1. About 1913 Charles Struples rented Adam's Hall to show "flickers". His projector was gas operated, and the early reels broke, so frequently that they were not satisfactory.

The ladies of the church deserved the high praise accorded them for their production at the Belfast Centennial of 1953.¹

In November 1929 Clarence Roundy, with the assistance of H. L. Glines, E. S. Farwell and others, organized a Boy Scout troop in Unity. The troop became No. 233 of the Katahdin Council and numbered three platoons of about eight scouts each. Scout leaders at different times were Ralph Wanning, Everett Price, Robert Edwards and Neil Van Deets.² In the fall of 1947 Margaret Vickery helped organize a troop of Girl Scouts, now led by Mrs. Olive Spinney Barrows.

During the two decades following World War I the United States tried to remain aloof from international troubles. The nineteen twenties were characterized by a glowing prosperity familiarly known as the "roaring twenties." People tried to forget the dreadful holocaust which between 1914 and 1919 had devastated Europe. During these years it seemed that all America was on a grand spree. It was a revolt against conventionalism. In the metropolitan centers night clubs and speakeasies became the offspring of prohibition. Gangsters ran amuck in the big cities. Literature devoted itself to a crude realism. Styles in women's dress seem hideous to us with their very long waistlines and the extreme brevity of their skirts above the knee. This was the era of the "flapper" with her boyish bob, in fact, long hair was unusual in women's hairdo. In the dance hall the fox-trot and the "Charleston" were in vogue, and the young set danced to a cacophonous music called jazz. Business men, farmers, and merchants enjoyed reasonable prices, and business was excellent. Everything was booming.

However, few persons predicted the disaster which befell the public in October 1929, when the stock market crashed, and the great depression began. During the next few years unemployment became widespread. Quite naturally Unity felt the effects of this tremendous business recession, but it was the large cities which suffered most. Many young men who had drifted to the city to gain a livelihood came back to their towns to start a small business or return to the farm. This trend has continued, although perhaps most families moved here to escape the high cost of living or avoid the crowded conditions now that atomic warfare makes cities inviting targets.

During the thirties most people were too involved in making a living to take much interest in world problems. A war in China was too far away to be significant. Newspapers featured human interest

1. The cast included Mrs. W. T. Vickery, Irma McKechnie, Edith Stevens, Emma Edgerly, Caroline Lowell, Izira Knights and Mr. and Mrs. Brophy. An earlier cast included Thirza Truworthy, Leslie Howland.

2. After the original members got past scout age W. T. Vickery led the scouts and during the early war years Roy Shaw and Neil Van Deets carried on scout activities. The first troop organized in 1929 included William R. Glines, Roland Pelletier, James B. Vickery Jr., Walter Bradeen, Ralph Ward, Stanley Ward, Bernard Foster, Maurice Cyrway.

stories, the readers followed the trial of a kidnapper, or became absorbed in the dare-devil stunts of a flagpole sitter. Possibly they were too apathetic, too critical, too smug to understand the danger of another world conflict. As the dictators of Europe seized power and created the totalitarian state, few Americans really believed that these Nazi and Fascist leaders were a menace to world peace. By 1938 war seemed a real possibility. Hitler was preaching "lebensraum" for the Germans. Already he had gobbled Austria with hardly a murmur from France or England. Yet the average citizen favored a foreign policy of appeasement. However, with Hitler's savage attack on Poland on September 1, 1939, World War II began. Gradually the United States prepared for the inevitable conflict. In October 1940 all able-bodied men over twenty-one were registered for the draft.

Belfast was the headquarters for the Selective Service Board, which handled the physical examinations, classifications, and notifications for entering the service. Those who received the official "Greetings" will not forget them.

Everyone recalls the moment that December day of 1941 when the broadcasting stations suddenly interrupted their programs to announce the premeditated attack on Pearl Harbor. The United States went to war. Men in this area were either inducted at Belfast or Bangor and soon found themselves taking basic training in some southern camp. Unity sent ninety-four persons into the armed forces.

In World War II the nation mobilized not only its able-bodied men, but its huge civilian population as well. During 1942 a local civilian defense committee, a part of the O. C. D., was organized to assist in mobilizing the manpower of the United States. In this town T. O. Knights and Mrs. Madeline Snyder did a great deal to carry out this program designated by our national government. In May 1942 rationing commenced. The schoolteachers registered the adult population and issued ration booklets. At first, gasoline, automobile tires, and sugar were placed on the restricted list, but later meat, canned goods, nylon, and shoes were added. The storekeepers and merchants through orders received from the O. P. A. assisted with the tremendous details of rationing. All prices were frozen.

In the fall of 1942 the Office of Civilian Defense started organizing the civilians for emergencies, especially in case of air attack. Consequently, as a part of a giant network of air raid warning stations, Unity came to have its own situated on top of Farwell's Store. Dr. Cary became the first director of the air raid service, but later his duties were carried out by E. S. Farwell and Karl McKechnie. Air raid wardens were appointed and trained for their jobs to halt traffic, or to see that all lights were extinguished during an alert. Nearly fifty men qualified for military service belonged to a National Guard Unit, which received training for home defense. Mock air raids were staged with highly satisfactory results.

At the air raid station men and women maintained a twenty-four hour vigil, women during the day and men at night. All planes were reported to the headquarters at Dow Field, Bangor. When a plane was spotted, the observer called "Army Flash", which connected him immediately with the central station. The spotter gave all discernible information (type of plane, number etc.) to the Bangor headquarters.

During the war there were all sorts of drives: paper drives, scrap drives and the like. In 1942 the Boy Scouts collected sixty-four tons of scrap iron, for which they received four hundred dollars. The Red Cross maintained a chapter here, and the ladies folded thousands of bandages. Harlan Dean taught first-aid. Mrs. Phyllis and Mrs. Mary Packard taught home nursing to a large number of women at the high school. To prepare for emergencies there was a Women's Auxiliary Motor Corps, of which Ione Mussey took charge, as well as a Red Cross Canteen, headed by Agnes Adams, which was set up to serve meals in case of a disaster.

To mobilize manpower for farms during the rush seasons W. T. Vickery was appointed as farm labor supervisor. His duties were to investigate farm labor needs, to register manpower, and to have them transported to areas where extra help was required. Labor was brought in from Newfoundland and Kentucky. During the canning season soldiers were obtained from Camp Keyes. In 1943 Jamaicans were imported.¹ In 1944 German prisoners of war from the famed Afrika Korps were brought daily from Dow Air Base to work in the canning factory or in the potato fields.

Certainly the people of Unity worked wholeheartedly to support their armed forces. A number of men found employment in the Bath Iron Works or in the Portland Shipyards; in fact there was an exodus to Connecticut from Maine to work in the Pratt-Whitney Aircraft Corporation.

As the war progressed, the public followed closely the campaigns, learned new geographical names, awaited letters strictly censored from their sons. They learned of far away places like Bataan, Corregidor, Guadalcanal, El Alamein, Casablanca, Anzio, and Iwo Jima. Of these soldiers and sailors we are proud. Three never lived to come home: Lt. Richard Jones, killed in Belgium; Lt. Claude Mussey, a pilot lost over the North Sea; Sgt. Leighton Milliken, shot down over Germany. Valiantly they served.

It was with thanks to God that everyone learned of V-E Day in May and V-J Day in August 1945. The men returned home, happy to resume civilian life where they had left it. The government had provided well for them; a G. I. Bill of Rights enabled them to get a

1. Long after the Jamaicans had returned home, a letter addressed to "Farmer George", Unity, Maine, came to the notice of the postmaster. The mystery was solved when someone said that the epistle was meant for George Meservey, who superintended them.

college education, or to train further in their chosen occupations, or to obtain generous loans for housing. Never before had a nation provided so generously for her sons. A new generation found new hope for a better world, resolved to keep the world dedicated to peace.

It has been the purpose of this chapter to picture the changes wrought by fifty years of growth. The first half of the twentieth century has seen certainly greater scientific strides than in any other century. Outwardly Unity has changed but slightly. The village appears no larger than it did in 1900; the population has not increased to any appreciable extent. The tall majestic elms of the main street still sway above the neatly-kept clapboard houses. It is inside these homes that the pattern has materially changed. Family life differs radically from the Victorian attitudes of an earlier generation. The housewife has greater freedom. The long struggle for women's rights and the franchise have permitted greater freedom. The woman of today finds herself no longer bound to housekeeping, but she seeks outlets in club activities, office work, social work and industry. The youngster growing up no longer has the restrictions imposed upon those of the mid-nineteenth century. His energies are expended in numerous school organizations and directed athletics. The head of the household discovers that the cost of living has increased by leaps and bounds. His dollar has shrunk, and his taxes have doubled. He starts his career with little capital and keeps just ahead of the bill collector. But does he consider the services and luxuries that he enjoys without ascertaining what his taxes provide? Note the change in roads since 1900. From the dusty street of that era, today traffic, which brings a lucrative tourist trade, speeds over a smoothly paved tarvia highway. Let him consider the increased cost for consolidated schools, as well as the larger enrollment, but before he is allowed to make hasty generalizations about the "little red school house", let him know that his sons and daughters today receive a more rounded education, perhaps less classical, but more practical. The average citizen rides in an automobile that he has undoubtedly not driven over sixty thousand miles, before he has swapped it for a new model. Nowadays we do not find country life barren or unrewarding; there is little difference in the standard of living of a farmer and his urban compatriot.

Figures, too, provide us with more accurate appraisal of the economic and social aspects of the changes brought about over a period of years. Compare the valuations of property:

	1897	1947
Real Estate	\$208,347.00	\$350,690.00
Real Estate, Non-resident	17,189.00	106,610.00
Personal Estate	48,996.00	62,567.00
Personal Estate, Non-resident	570.00	11,260.00
	<hr/>	<hr/>
	\$275,102.00	\$531,127.00

Agricultural Valuations

1920

Horses	309	\$30,450.00
Bulls or steers not listed		
Cows	626	\$27,110.00
Heifers	270	\$ 9,150.00
Dom. fowl not listed		
Sheep	355	\$ 2,532.00
Swine	117	\$ 2,458.00

1952

Horses	37	\$ 1,525.00
Bulls	24	\$ 950.00
Cows	652	\$31,795.00
Heifers	174	\$ 6,000.00
Fowls	150,390	\$24,195.00
Sheep	5	\$ 30.00
Swine not listed.		

Statistics of 1863

Bulls	12
Heifers	311
Cows	406
Steers	354
Oxen (4 yr. olds)	246
Sheep	4,091
Horses	220

Grain Production

Indian Corn	4,268 bu.
Wheat	2,441 bu.
Rye	210 bu.
Oats	12,042 bu.
Potatoes	34,303 bu.
Apples	7,194 bu.
Hay	1,245 tons
Interval	214 tons
Bog	125 tons

Figures below show comparisons between 1928 and 1948

1928

Horses	173
Cows	654
Poultry	2,450
Radios	55
Tractors	14

1948

Horses	93
Cows	553
Radios	217
Tractors (not excised)	21
Gasoline pumps	21

A survey of these excerpts taken from town reports over a span of years reveals something of the change in a way of life. In 1863 the family was almost wholly self-sufficient. There were women who still used the loom and the flax wheel making homespun. The farmer, except for a few items, was quite self-sufficient. He raised grain crops in abundance for his personal use or for his livestock. His annual income probably did not exceed three hundred dollars. His acreage under cultivation averaged between fifteen and twenty acres. Oxen were almost wholly used for beasts of burden. Fifty years later the oxen had all but disappeared. New improved agricultural implements were making it possible to ease the farmer's work as well as the dissemination of better farming methods aided him to increase his production or the quality of his produce. The ambitious farmer was quick to take advantage of the improved farm machinery and the new techniques devised from scientific farming. Note the shift from draft animals to gasoline-operated vehicles beginning about 1925. In 1924 radios were quite a novelty, but by 1927 there were undoubtedly fifty sets which brought entertainment and delight to many people of this town. They heard the news of Lindbergh's arrival in Paris; they listened to the Dempsey-Tunney prize fight; and in 1928 they listened for the first time to the presidential campaign speeches. Scarcely twenty-five years later many of the same individuals watched over television from the newly installed Bangor channel 5 Unity's basketball team playing Clinton for the class S finals. To those born in the mauve decade, born when the kerosene lamp lighted ornate parlors, when there were no telephones, and when transportation moved at a seemingly unruffled pace, how startling have been the changes. Yet it has all happened: the telephone, the electric light, the automobile, and the radio; these marvelous inventions have changed American life — for better, for worse —. Everyone today appears to be keeping up with the Joneses. Small towns are no longer isolated. There was a time when automobiles were kept in garages all winter. A twist of a knob and we listen to what we choose over the radio. In truth we are a part of a great community; yes, a part of a unification of nations. We are a generation deeply concerned with the vast wide world. Let us not lose our vision for better things, and may we work as vigorously for the rights of men as, in the past, our forefathers so long ago so nobly strived.

CONCLUSION

Slightly more than a century and a half ago Unity was a part of the frontier, that indefinable area where the limits of settlement border on the wild unknown. There were scattered cabins surrounded by the yet untamed forest. There were also little plots of corn growing between the ugly stumps. Men and women labored side by side in the fields. While there was plenty of land the influx of people was rapid. And then suddenly opportunity vanished, only to reappear further away or in a different form. A village arose from the scattered settlements. Schools and churches were built. Town meetings reflected the enthusiasm for democracy. All the struggles encountered became a part of the general pattern found elsewhere in New England. Thus Unity's history is not unlike the history of other towns. The widespread movements current during the last two centuries are revealed in the development of the town of Unity.

Unity's first settlers were chiefly of Anglo-Saxon stock with intermixed Scotch-Irish ancestry. They were a hard-headed, determined people, independent, clannish, and self-reliant. These were the characteristics of men who hewed down the great forests to good farms which they cultivated assiduously. The pioneers eager for the unsettled lands in the District of Maine, then a part of Massachusetts, appropriated them with great rapidity. Rightfully the land belonged to non-resident proprietors, who had received large tracts, which they held for speculative purposes. Despite the protests of the proprietor, his land was invaded by settlers, who in the technical sense were squatters, and all the proprietor's attempts to stop the horde of frontiersmen were overwhelmed. By the sheer weight of numbers, the proprietor bowed to the inevitable and sold his property at a reasonable price.

Agriculture was the chief pursuit from the beginning. From 1790 to 1850 farming was conducted on a self-sufficient basis; from 1850 to 1900 the farmers sought wider markets, utilizing the improved farm machinery and the scientific methods then becoming prevalent; from 1900 to the present even greater strides have been taken in farm improvement.

The founding of the North Waldo Agricultural Society in 1861, an organization whose aim was to stimulate interest in agriculture, was partly responsible for the changes taking place on the farms during the latter half of the nineteenth century. The exchange of information at the fairs and at the several meetings helped, in a large respect, by the dissemination and exchange of information, the improvement of livestock, the introduction of modern machinery, and

the general rehabilitation of the farms. The influences of this society should not be minimized, especially during the period from 1861 to 1900. Modern farming has become more specialized and on a larger scale than ever before.

Industries not directly associated with agriculture have not proved profitable. Sawmills might be cited as the one exception, although one or two sawmills have handled the entire output in recent years. In early days when lumber was abundant, several mills flourished, only to disappear when timber was exhausted. The attempts of other non-agricultural concerns have not succeeded. Perhaps the efforts were made too early when there were inadequate means of transportation and markets were too remote. There was lack of resources and water power for real industrial success. There was little capital to back any extensive factories or goodsized mills. In addition, the main railroad lines bypassed Unity and the main route of trade and traffic shifted through Waterville, Pittsfield, and Newport to Bangor, thus diverting the trade that once passed by ox-team through the town. However, when a railroad was built in 1870 the town had access to the large outside markets. This was, of course, an inestimable aid to the farmers who now were enabled to ship their potatoes, hay, and other produce to the larger out-of-state cities. The use of the railroad is now curtailed by the use of automobiles and trucks, but they have not altered materially the prospects of the town. Unity's economic well-being rests with its agriculture.

The part played by the church is significant. It was apparent that the Methodists were by far the strongest of the denominations. Christian influence had its origins in Unity with the circuit preacher who visited the town frequently. Later, churches were built and settled ministers directed religious activities. During the Victorian Age four churches were supported within the limits of the town. The Baptist and the Congregational churches, weak from the start, soon dropped by the wayside but the Methodists remained strong. Their evangelical and revival methods helped retain their dominance. The Quakers or Friends were fully established by 1815. They erected the second church building in Unity and their meetings were continued until their members were so reduced that services were impracticable. The church has proved its value to the community by high ideals, though it is remarkable that with as little interest as is manifested any church is maintained.

Unity inhabitants have always supported their schools reasonably well. Public schools have been maintained since 1805 and secondary schools began as early as 1846. A free public high school has been supported continuously since 1888. Consolidation seems the present aim and many of the scholars from Burnham, Thorndike and Troy attend Unity High School.

Unity appears a typical Maine town. It has its schools, churches, and homes. It has contributed its share of sons and daughters to the

great West where many of them moved during the last three decades of the previous century. Its stores, bank, hotel, and individual businesses are representative of American enterprise. Perhaps it is conservative in its outlook and any changes are accepted with a certain amount of skepticism, but in truth, it seems old New England to the core, somewhat apart from the hurry and bustle of modern America.

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- Range Lots of Unity, Maine as granted to the Proprietors**

APPENDIX A

Names of settlers who moved to Unity, Maine

Name	Arrived	Place from
Pelatiah Barnes	unknown	unknown
James Berry	1805*	Limington
John Bickmore		unknown
Peter Bither	1805*	Limington
Enos Briggs	1803*	Augusta
Francis Brooks	abt. 1802*	Gorham
Rufus Burnham	1806	Scarboro
John and Asa Carll	1807	Saco, and Lyman
Benjamin Chandler	1811	Saco
Joseph Clifford	1814*	Northport
Libbeus Collimore	1810*	Hope
James Connor	1812*	Gardiner and Burnham
Abraham and Reuben Cookson	1802	Standish
Richard Cornforth	1813-14	Readfield
Robert Douglas	1813	Durham
William Dyer	1806	Limington
Stephen Giles	1810	New Hampshire
James and Samuel Gilkey	1807	Gorham
Reuben Glidden	1808	
John Hanscom	1807*	Gorham
Amaziah Harding	1801	Standish
John Harvey	1810*	Palermo
Ichabod Hunt	1802	Gorham
Hiram Hurd	1805	Dover, New Hampshire
Asa Lassell	—	Kennebunk
Mark Libby	1802	Gorham
Joseph McDonald	1810*	Gorham
James Mitchell	1799	unknown
Ebenezer Murch	1810	Saco
John Paine	1805*	Gorham
John Perley	1802	Winchendon, Mass.
Samuel Parkhurst	1810	Patrickstown, Me.
John Pickard	1810*	unknown
Luther Small	1810*	unknown
Daniel Small	1803	Limington
Josiah Segar	1804	Rumford
John Scribner	1805	unknown
William Swan	1810*	unknown
Stephen Sparrow	1795	Standish
Jonathan Stone	1806	Gorham
Jacob Trueworthy	1794	Ellsworth and Limington
Thomas Tufts	1805*	Belfast
David Ware	1800	Winslow
James Wilson	1802	Durham
Levi Woods	1810*	Standish
Abel Works	1810	unknown
Isaac Adams	—	unknown
Isaac E. Adams	1818	Gorham
Thomas Ayer	1820	Standish
Levi Bacon	1825	Gorham
George Bacon	1825	Gorham
Moses Boynton	1815	Liberty
Jacob Clark		Damariscotta
James Cook	1830	Vassalboro
Sherwin Crosby		Winslow
Benjamin Fogg	1835	Scarboro

Josiah Harmon	1848	Thorndike
Gorham Hamilton	1835	Palermo
James Hussey		Vassalboro
Asa Jones	1820	Vassalboro
Elisha Mosher		Belgrade
W. H. J. Moulton		Thorndike
Edmond Mussey	1818	Standish to Thorndike
George Randlett		Montville
William Taber		Vassalboro
Charles Taylor		China
Jedediah Varney	1855	Albion
Jacob Whitaker		
Thomas Whitehouse	1871	Vassalboro
Weston Whitten		Montville
Richard Whitten		Scarboro
David Webster	1828	Damariscotta

* Indicates earliest date known, or approximate date of arrival.

APPENDIX B

Census of 1800

Twenty-five Mile Pond¹

Year Emigrat- ed	Head of Family	Adults		Children under sixteen	
		Male	Female	Males	Females
	Thaddeus Carter	1	1		4
	Stephen Chase	3	1	1	2
	David Ware	2	1	4	1
	Lemuel Bartlett	1	2	2	4
	John Chase	2	2	1	2
	Job Chase	2	1	2	2
	Joseph Mitchell	2	1		3
1795	Jonathan Bangs	2	1		2
1795	John Melvin	1	1	1	3
1793	Woodbridge Pearsons	1	1		1
1799	Philip Danforth	1	1	5	
1792	Benjamin Bartlett*	2	2		2
1792	John Fought (Foot)	1	1	2	3
1795	John Whitney	2	1		2
1795	Charles Whitney	1	1	1	
	John Fowler	3		2	1
	Ebenezer Pattee	2	3		1
	Amos Jones	1	1		4
	Henry Farwell	1	1	2	3
	Joshua Sinclair	1	1	2	1
1798	Joseph Woods	1	1	2	
1799	Thomas Harden	1	1	2	
1794	Nathaniel Frost	1	1	2	
1794	Benjamin Frost	1	1	2	
1794	Joseph Stevens	2	1	2	4
1798	Jonathan B. Ordway	1	1	4	
1794	Abner Knowles	1	2		3
1797	Josiah Hopkins	1	1	4	1
1794	Benjamin J. Rackliff	3	3	3	1
1800	Stephen York	1	1		3
	Abel Works				
1792	Benjamin Bartlett	5	2		2
1796	Daniel Whitmore	1	2	4	2
1798	Betsey Stevens	2	1	1	1

1. Records of Bureau of Census, Twenty-five Mile Pond (Unity), Maine, 1800.

* Error for Joseph Bartlett

1798	Nathaniel Stevens	1	1	2	1
	Simeon Murch	1	1	2	3
	David Vickery	2		1	3
	Moses Rollins	2	1	1	
	David Bean	1	1	2	2
	Samuel Kelley	3	2		2
	Noah Mitchell	1	1	3	1
	Elisha Parkhurst	1	1	1	
	Nathan Parkhurst	1	1	5	1
	Thomas Fowler	1	2	2	3
	Thomas R. Gilpatrick	1	1	5	
	John Leonard	1	1	1	4
	Asa Phillips	3	2		1
	Jonathan Spaulding	1			
	Joseph Carter	3	1	1	1
	John Marshall	1	1	4	1
	Joseph Mitchell	1	1		1
	Samuel Webb	1	1	5	1
	John Mitchell	3	1		
	William Mitchell	1	1	1	1
	Isaac Myrick	1	1	1	1
	John Mitchell, Jr.	1	1	1	1
	Isaac Mitchell	1	1	2	1

Other families of Twenty-Five Mile Pond living in what is now the Town of Burnham.

Robert Runnels	1	1	1	5
Ephrian Runnels	4	4	1	6
Roger Runnels	2	3	4	3
Daniel Runnels	2	1	5	3
Dennis Condon	1	1	4	1
Baroch Runnels	1	1	3	1
Andrew Myrick	3	2		
John Myrick	3	2	1	2
Thomas Myrick	1	1	2	
Joanna Myrick	1	1	2	2
John Smart	1	1	1	1
Andrew Bennett	1	1	4	1
Libbeas Simmons	1	1	1	1
Elijah Simmons	1	1	1	1
Nicholas Dodge	1	1	3	1

APPENDIX C

Incorporation Papers of the Town of Unity

Commonwealth of Massachusetts

In the year of Our Lord one thousand eight hundred and four —

An act to incorporate the Plantation called Twenty-five Mile Pond in the County of Kennebec into a town by the name of Unity.

Section 1st — Be it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same, that the Plantation heretofore called Twenty-five Mile Pond, in the County of Kennebec contained within the following boundaries, together with the inhabitants thereon, be incorporated into a town by the name of Unity; beginning at the northerly corner of the Waldo Patent, thence running westerly on the southerly line of Township numbered four one hundred and sixty rods, thence west, northwest five miles, thence south, southwest six miles, thence east, southeast to the Waldo Patent line, thence on said line to the first mentioned bounds, and the town is hereby vested with all the powers, privileges and immunities, which other towns do, or may enjoy by the Constitution and laws of this Commonwealth.

Section 2nd — And be it further enacted that any justice of the peace within the County of Kennebec may and he is hereby empowered to issue his warrant, directed to some suitable inhabitant of the said Town of Unity, requiring him to notify and warn the inhabitants thereof, qualified to vote in town affairs, to meet at such time and place as shall be expressed in said warrant, to choose all such officers as towns are by law required to choose in the months of March or April annually.

In Senate June 15, 1804.

This bill having had two several readings, passed to be engrossed. Sent down for concurrence.

D. Cobb, President.

In the House of Representatives, June 20, 1804. This bill having had three several readings passed in concurrence with the Senate to be engrossed.

H. G. Otis, Speaker.

APPENDIX D

Town Officials of the Town of Unity

Selectmen

Plantation officers of Twenty-five Mile Pond Plantation (1802-1804).

1802	Lemuel Bartlett, John Perley, Nathan Parkhurst
1803	Lemuel Bartlett, John Perley, Nathan Parkhurst
1804	Frederick Stevens, Daniel Whitmore, Hezekiah Chase
1805	Daniel Whitmore, Lemuel Bartlett, Hezekiah Chase
1806	Hezekiah Chase, Benjamin Bartlett, Clement Rackliff
1807	Hezekiah Chase, Frederick Stevens, Daniel Small
1809	Hezekiah Chase, Frederick Stevens, Daniel Small
1810	Hezekiah Chase, Rufus Burnham, Daniel Whitmore
1811	Benjamin Bartlett, Rufus Burnham, John Carll
1812	Benjamin Bartlett, Hezekiah Chase, Rufus Burnham
1813	Hezekiah Chase, Peter G. Jackson, William McGray
1814	Hezekiah Chase, Rufus Burnham, Isaac Small. Peter G. Jackson filled Small's vacancy.
1815	Hezekiah Chase, Peter G. Jackson, Daniel Whitmore
1816	Hezekiah Chase, Peter G. Jackson, Daniel Whitmore
1817	Hezekiah Chase, Daniel Small, John Stevens
1818	Hezekiah Chase, John Stevens, Daniel Whitmore
1819	Hezekiah Chase, Thomas Fowler, Peter G. Jackson
1820	Hezekiah Chase, Thomas Fowler, Daniel Small
1821	Hezekiah Chase, Thomas Fowler, Daniel Small
1822	Hezekiah Chase, Thomas Fowler, Daniel Small
1823	Hezekiah Chase, Thomas Fowler, John Stevens
1824	Hezekiah Chase, Thomas Fowler, Daniel Small
1825	Hezekiah Chase, Thomas Fowler, Daniel Small
1826	Joseph Small, Richard Cornforth, James Fowler
1827	Joseph C. Small, Hezekiah Chase, Thomas Fowler
1828	Joseph C. Small, Thomas Fowler, Jr., Hezekiah Chase
1829	Joseph C. Small, Thomas Fowler, Jr., Hezekiah Chase
1830	Joseph C. Small, John Stevens, Benjamin Adams
1831	Joseph C. Small, John Stevens, Benjamin Adams — likewise assessors and overseers of poor.
1832	Joseph C. Small, John Stevens, Benjamin Adams
1833	Thomas Fowler, Jr., Rufus Burnham, Alonzo Small
1834	Alonzo Small, Hezekiah Chase, Ephraim Murch
1835	Thomas Chandler, Grant Gilpatrick, Hale Parkhurst
1836	Alonzo Small, Hale Parkhurst, Stephen T. Rackliff
1837	Alonzo Small, Hale Parkhurst, Stephen T. Rackliff
1838	Alonzo Small, David Webster, Samuel G. Stevens
1839	Thomas Fowler, Jr., Alonzo Small, Samuel G. Stevens
1840	Thomas Fowler, Jr., Alonzo Small, Samuel G. Stevens
1841	Alonzo Small, Samuel G. Stevens, Joseph C. Chase
1842	Samuel G. Stevens, Eli Vickery, David Webster

- 1843 Samuel G. Stevens, Eli Vickery, David Webster
 1844 Eli Vickery, Alonzo Small, Thomas Fowler
 1845 Eli Vickery, Alonzo Small, George Woods
 1846 Eli Vickery, Alonzo Small, George Woods
 1847 Samuel S. Berry, Alonzo Small, Nelson Dingley
 1848 Samuel S. Berry, Alonzo Small, Nelson Dingley
 1849 Samuel S. Berry, Nelson Dingley, Amander Rackliff
 1850 Samuel S. Berry, Nelson Dingley, David Webster
 1851 Samuel S. Berry, Nelson Dingley, David Webster
 1852 Samuel S. Berry, Nelson Dingley, Samuel G. Stevens
 1853 Eli Vickery, Reuel Mussey, Elisha Mosher
 1854 Eli Vickery, Reuel Mussey, Elisha Mosher
 1855 Reuel Mussey, Nelson Vickery, Thomas Fowler
 1856 Reuel Mussey, Nelson Vickery, William Taber
 1857 Reuel Mussey, Nelson Vickery, William Taber
 1858 Eli Vickery, Benjamin B. Stevens, Thomas Fowler
 1859 William Taber, Benjamin Fogg, James Fowler
 1860 Eli Vickery, James Fowler, Edwin S. Stevens
 1861 Eli Vickery, James Fowler, Edwin S. Stevens
 1862 James Fowler, Jr., Robert S. McManners, William Stone
 1863 James Fowler, Jr., Robert S. McManners, Benjamin Bartlett
 1864 James Fowler, Jr., Edmund Murch, Hosea Rackliff
 1865 Edmund Murch, Hosea B. Rackliff, Jefferson Bartlett
 1866 Eli Vickery, Samuel S. Berry, Crosby Fowler
 1867 James Fowler, Jr., Reuel Mussey, Benjamin Woods
 1868 James Fowler, Jr., Edmund Murch, Benjamin F. Chase
 1869 James Fowler, Jr., Edmund Murch, Benjamin F. Chase
 1870 John Vickery, Crosby Fowler, Ansel Perkins.
 Vickery died and vacancy filled by Reuel Mussey.
 1871 Reuel Mussey, Lindley H. Mosher, James Fowler, Jr.
 1872 James Fowler, Jr., Lindley H. Mosher, George W. Clark
 1873 James Fowler, Jr., L. H. Mosher, Benjamin B. Stevens
 1874 James Fowler, Jr., Benjamin B. Stevens, Benjamin R. Hunt
 1875 Crosby Fowler, Newell Harding, Benjamin B. Rackliff
 1876 Reuel Berry, Newell Harding, Benjamin B. Rackliff
 1877 James Fowler, Jr., Andrew J. Hurd, W. H. J. Moulton
 1878 James Fowler, Jr., Benjamin B. Rackliff, Newell Harding
 1879 James Fowler, Jr., Benjamin B. Rackliff, Newell Harding
 1880 W. H. J. Moulton, Nathan D. Parkhurst, Amander Rackliff, Jr.
 1881 Samuel S. Berry, Edmund Murch, Edwin Rand
 1882 Crosby Fowler, Amander Rackliff, John Murch
 1883 Reuel Mussey, Lindley H. Mosher, Nathan B. Parkhurst
 1884 Joseph Farwell, Amander Rackliff, Nathan B. Parkhurst
 1885 Amander Rackliff, Benjamin B. Stevens, Clement R. Jones
 1886 Amander Rackliff, Jr., Benjamin B. Stevens, Clement R. Jones
 1887 Amander Rackliff, Jr., Edwin Rand, Otis Cornforth
 1888 Amander Rackliff, Jr., Edwin Rand, Otis Cornforth
 1889 Otis Cornforth, W. H. J. Moulton, Robert R. Spinney
 1890 W. H. J. Moulton, Dominicus R. McGray, A. W. Fletcher
 1891 W. H. J. Moulton, D. R. McGray, A. W. Fletcher
 1892 Amander Rackliff, Reuel M. Berry, Edwin Rand
 1893 Amander Rackliff, Edwin Rand, Reuel M. Berry
 1894 Amander Rackliff, Reuel Berry, D. R. McGray
 1895 D. R. McGray, Amander Rackliff, Reuel M. Berry
 1896 Amander Rackliff, Frank A. Bartlett, D. R. McGray
 1897 Frank A. Bartlett, Amander Rackliff, Charles Stevens
 1898 Amander Rackliff, Frank A. Bartlett, J. L. Ames
 1899 William H. J. Moulton, J. L. Ames, J. F. Stevens
 1900 James W. Libby, Jr., Walter Hurd, F. M. Fuller
 1901 James W. Libby, Jr., Walter Hurd, F. M. Fuller
 1902 Amander Rackliff, William H. J. Moulton, George W. Varney
 1903 Amander Rackliff, William H. J. Moulton, George W. Varney
 1904 Amander Rackliff, William H. J. Moulton, George W. Varney
 1905 Amander Rackliff, Joseph H. Farwell, John A. Thompson
 1906 Amander Rackliff, J. L. Ames, Edwin T. Reynolds

1907	William H. J. Moulton, Edwin T. Reynolds, W. F. Woods
1908	Amander Rackliff, Edwin T. Reynolds, Edwin B. Hunt
1909	Edwin T. Reynolds, Edwin B. Hunt, James W. Libby
1910	Edwin T. Reynolds, Edwin B. Hunt, James W. Libby
1911	Amander Rackliff, James W. Libby, Edwin B. Hunt
1912	Edwin T. Reynolds, Edwin B. Hunt, Reuel Ward
1913	Edwin B. Hunt, Edwin B. Rand, Reuel Ward
1914	Edwin B. Hunt, Edwin B. Rand, Reuel Ward
1915	Edwin B. Hunt, Edwin B. Rand, Walter Besse
1916	Reuel Ward, James W. Libby, Thomas O. Knight
1917	Reuel Ward, T. O. Knight, Llewlyn Foster
1918	Joseph H. Farwell, Harold Ward, Gaunce R. Hunter
1919	Gaunce R. Hunter, Harold Ward, Edgar T. Young
1920	Gaunce R. Hunter, Harold Ward, G. L. Stevens
1921	Edwin B. Hunt, Harry M. Brown, Edwin B. Rand
1922	Edwin B. Hunt, Harry M. Brown, Edwin B. Rand
1923	Joseph H. Farwell, Edwin B. Rand, Harold E. Ward
1924	Joseph H. Farwell, Edwin B. Rand, Harold E. Ward
1925	A. L. Estes, Gaunce R. Hunter, Harry L. Waning
1926	Edwin B. Hunt, Edwin B. Rand, John Edgerly
1927	Edwin B. Hunt, Edwin B. Rand, Harry L. Waning
1928	Edwin B. Hunt, Edwin B. Rand, James B. Vickery
1929	Thomas O. Knight, Gaunce R. Hunter, C. Wellington Taylor
1930	Thomas O. Knight, Gaunce R. Hunter, C. Wellington Taylor
1931	Thomas O. Knight, Harold E. Ward, C. Wellington Taylor
1932	Thomas O. Knight, Harold E. Ward, C. Wellington Taylor
1933	Thomas O. Knight, Harold E. Ward, E. Donald Chase
1934	Thomas O. Knight, Percy E. Nickless, C. Wellington Taylor
1935	Thomas O. Knight, Percy E. Nickless, C. Wellington Taylor
1936	Thomas O. Knight, Percy E. Nickless, C. Wellington Taylor
1937	Thomas O. Knight, Percy E. Nickless, C. Wellington Taylor
1938	Thomas O. Knight, Charles E. Murch, Jack Van Deets
1939	Thomas O. Knight, Percy E. Nickless, C. Wellington Taylor
1940	Thomas O. Knight, Ralph Waning, T. M. Walton
1941	Thomas O. Knight, Percy E. Nickless, T. M. Walton
1942	Thomas O. Knight, Percy E. Nickless, C. Wellington Taylor
1943	Thomas O. Knight, Percy E. Nickless, C. Wellington Taylor
1944	Thomas O. Knight, C. Wellington Taylor, Percy E. Nickless
1945	C. W. Taylor, Norman L. Bridges, Ralph Waning
1946	C. W. Taylor, Norman L. Bridges, Harold Glines
1947	C. W. Taylor, Norman L. Bridges, Harold Glines
1948	G. R. Hunter, Norman L. Bridges, Harold Glines
1949	A. B. Ward, Norman L. Bridges, Kenneth M. Murch
1950	A. B. Ward, Norman L. Bridges, Kenneth M. Murch

Treasurer**Town Clerk**

1803-1805	Benjamin Bartlett
1806-1813	Lemuel Bartlett
1814	Benjamin Bartlett
1814-1816	Lemuel Bartlett
1817-1827	Rufus Burnham
1828	Job Chase
1829-1831	Rufus Burnham
1832-1834	Edmund Mussey
1835	Seth Thompson
1836-1841	Rufus Burnham
1842-1844	Edmund Mussey
1845-1846	S. S. Berry
1847	Hale Parkhurst
1848	Thomas Fowler
1849-1852	Alonzo Small
1853	Luther Mitchell
1854-1857	Ephraim Murch
1858	Stephen Dyer
1859	Daniel Cook

1802-1828	Abner Knowles
1829-1837	Robert Jackson
1838	Samuel Berry
1839-1848	Chenery Broad
1849-1853	James Patterson
1854-1855	Gorham Hamilton
1856-1857	Chenery Broad
1858	Jonathan Parkhurst
1859-1860	Chenery Broad
1861	Benjamin Chandler
1862-1864	Chenery Broad
1865	Benjamin Chandler
1866	Alfred Berry
1867	Benjamin Fogg
1868-1869	A. R. Myrick
1870	Charles Taylor
1871-1874	Benjamin Fogg
1875	Nathan B. Parkhurst
1876-1877	James H. Cook

1860	Jonathan Stone	1878-1880	Nathan B. Parkhurst
1861-1862	James Fowler	1881	Andrew Myrick
1863	Josiah Harmon	1882	Daniel W. Parkhurst
1864	James R. Taber	1883-1885	Otis Cornforth
1865	Seth Thompson	1886-1889	Knott Cates
1866	Charles Taylor	1889-1894	James H. Cook
1867	Hosea B. Rackliff	1896	Ellery P. Blanchard
1868-1869	Josiah Harmon	1897-1922	E. D. Chase
1870	Hale Parkhurst	1923-1941	Beula Knight
1871	Josiah Harmon	1942-1945	Charles Carr
1872-1874	Benjamin Fogg	1946	Virginia Farwell
1875-1876	Charles Taylor	1947	Edith Frost Stevens
1877	Benjamin Fogg		
1878-1879	B. B. Whitney		
1880	Charles Taylor		
1881	Lindley H. Mosher		
1882	J. H. Damon		
1883	Thomas H. Parkhurst		
1884	J. H. Damon		
1885	Benjamin Fogg		
1886	Thomas H. Parkhurst		
1887-1889	J. H. Damon		
1890-1897	Lindley H. Mosher		
1898-1899	Edwin B. Hunt		
1900-1907	Lindley H. Mosher		
1908-1910	E. E. McCauslin		
1911	J. H. Farwell		
1912-1913	L. J. Stevens		
1914	J. H. Farwell		
1915-1931	Rodney C. Whitaker		
1932-1950	Lloyd Tozier		

APPENDIX E

Ministers of the Town of Unity

Congregational Church

Circuit Riders

Paul Coffin, 1796. 1797
 Jotham Sewall, 1803-1834¹
 Daniel Lovejoy, 1807-1833
 James Carruthers, 1835

Settled Pastors

Isaac E. Wilkins, 1839-1844
 Sumner Clark, 1847-1850
 Charles Temple, 1851-1852
 Nathaniel Chapman, 1852-1856
 Joseph R. Munsell, 1857
 Joseph H. Conant, 1859-1860

Baptists

Circuit Riders

Isaac Case, 1809, 1810
 Simon Locke
 John Whitney
 Joseph Higgins

Settled Pastors

Ephraim Emery, 1843-1846
 Daniel B. Lewis, 1847
 Dexter Waterman, 1850-1855
 Azael Lovejoy, 1856-1861
 E. H. Prescott, 1862-1864
 N. F. Weymouth, 1867-1869

1. Reverend Jotham Sewall preached in Unity sixty-three times between 1803 and 1834.

Methodists**Circuit Riders**

Jesse Lee, 1793-1810
 Thomas Perry, 1805
 Joseph Baker, 1807
 Ebenezer Newell, 1809
 Josiah Emerson, 1810
 W. Hinman, 1816
 John Atwell, 1817
 Benjamin Jones, 1819
 Sullivan Bray, 1820
 Eleazar Wells, 1821
 Samuel Plummer, 1822, 1823
 Philip Ayer, 1824-1825
 Thomas Smith, 1825
 Benjamin Bryant, 1826
 Oliver Beale, 1827
 Eliot B. Fletcher, 1827-1828
 John Perrin, 1828-1829
 J. Pratt, 1830
 John Marsh, 1830-1831
 J. Jaques, 1832
 Peter Burgess, 1833
 H. True and Rufus Day, 1834-1835
 Jesse Harriaman and Thomas Smith, 1836
 Seth P. Blake and C. Scammon, 1837
 Theodore Hill and H. Winslow, 1838
 Theodore Hill, 1839

Settled Pastors

George Pratt, 1840-1841
 Peter Burgess and J. M. Hutchinson, 1842
 David Hutchinson, 1843
 I. T. Thurston, 1844
 Simon W. Pierce, 1845
 John Benson, 1846-1847
 John S. Pingree, 1848
 Isaac W. Moore, 1849
 Gould F. Eliot, 1850-1851
 Mace R. Clough, 1852-1853
 Otis F. Jenkins, 1854
 Josiah Brown, 1855-1856
 Horace L. Bray, 1857
 Levi L. Shaw, 1858-1859
 John W. Marsh, 1860-1861
 Henry P. Blood, 1862-1863
 Isaac Roberts, 1864
 Phineas Higgins, 1865
 Nelson Whitney, 1866-1867
 Rufus S. Dixon, 1868-1869
 Charles Knowleton, 1870
 John P. Simonton, 1871-1872
 Moses D. Miller, 1873
 Alonzo J. Clifford, 1874-1875
 Gustavus Chadwick, 1876
 W. J. Clifford, 1877-1878
 Edward H. Tunncliffe, 1879-1880
 James A. Morelen, 1881-1883
 John H. Bennett, 1884
 Seth Beale, 1885
 Wilson Lermond, 1886-1889
 Thomas Wright, 1890
 S. A. Meserve, 1891
 W. D. Dodge, 1892
 William Baker, 1893

Lyman Merrill, 1894
 Edwin Burrill, 1895
 A. B. Weed, 1898
 Wilbur Luce, 1899-1903
 Charles Ross, 1904-1905
 W. L. Bradeen, 1907-1908
 B. H. Tucker, 1909-1910
 James A. Ainslie, 1911-1914
 William Snow, 1915-1917
 William Berryman, 1918-1920
 Mabel Whitney, 1921
 no pastor, 1922
 George Davis, 1923-1925
 Clarence Wheaton, 1926-1928
 Henry Glidden, 1929-1934
 Albert Whitten, 1935-1936
 F. S. Williamson, 1937-1938
 Roy C. Delzell, 1939-1942
 Leslie Howland, 1943-1945
 Walter Towle, 1946-1948
 Winfield Clark, 1949-1950

Local Preachers, Methodists

1810-1844	Benjamin Ayer
1814-1864	William McGray
1840-1844	John Murch
1842-1860	Stephen F. Chase

Members of Unity Methodist Church 1828

Joseph Woods
 Lydia Woods
 Peter Ayer
 Jane Ayer
 Sally Lowell, moved to Dixmont
 Nathan W. Chase, removed without recommendation and dropped.
 Annis M. Chase
 Hannah Harding
 Mary Danforth
 Rufus Lowell, died June 1826
 Rachel Lowell, married to Mr. Chase
 Rachel Ayer
 Hannah Chaina
 Rebecca Starbirt, (Chaina crossed out).
 Philip Lowell, died 1829
 Alvira Work
 Rebecca Higgins
 Jane York, withdrawn
 Ann Wiggin
 Polly Simmons
 Charlotte Pulins
 William Larrabee
 Lucy Larrabee
 John Maddocks
 Sarah Woods
 Elizabeth McGray
 Amelia Trueworthy
 Eletty Wilkins
 Benjamin Ayer, Jr., cut off for neglect of duty.
 Betsey Ayer, cut off for neglect of duty.
 Mary Pollard
 Eleanor Nash
 Polly Varney
 George Whitney, dropped from society

Hezekiah Chase	Hale Parkhurst	Hale Parkhurst	Harrison Chase	Stephen Chase		Joseph Mitchell	Seth Thompson	Elijah Winslow	Levi Bacon	Edmund Mussey																																	
John Chase	Benjamin Fogg	Eli Vickery	Ephraim Murch	Parkhurst	Jonathan Stone	Alfred Berry	Joseph Chase	James Banks	Rouben Files	Chandler Thomas	Jefferson Bartlett	Edmund Murch	Daniel Harding	Stephen Bartlett	Ephraim Hunt	Samuel Collar	James Connor	Richard Cornforth	Rufus Burnham	Thomas Snell	Ezra Towle	Luther Mitchell	Woodbridge Webb	John Crie	Joseph Small	William Chandler	Nancy Chase	Chandler Stevens	Josiah Harmon	Curtis Mitchell	Benjamin Stevens	Adam Myrick	Jonathan Stone										

Rufus Berry
 Marcus Pollard
 Sally Leavitt, cut off for renouncing the doctrines of the church.
 Henry J. Woods
 Rebecca Bartlett, dropped
 Ruth Woods
 Hannah Plummer
 Benjamin Lowell
 Eliza Lowell
 Seth Thompson
 Eli Ayer
 Benjamin Williams, died June 1826.

Names of the Members of the Methodist Episcopal
 Church on Unity Circuit

1858¹

Josiah Harmon	Joseph Woods
Betsey Harmon	William McGray
Nancy Chase	Betsey McGray
Samuel Davis	Jane Ayer
Susan Chase	Thomas Ayer, moved away
Seth Thompson	Mehitable Woods
Martha Thompson	Clement Libby
Sarah Thompson	Caroline Libby
James Banks	Benjamin Plaisted
Luther Mitchell	Fanny Carl
Mary Mitchell	Sally Libby
Hannah Tilton	Rebecca Ayer
June Weed	Reuben Clark
Elizabeth Gilkey	John Chase
Mary Crockett	Stephen Chase
Mrs. Ann Harding	Mary Chase
Samuel Whitten, dropped	Harrison Chase
Sherwin Crosby	Marcia Chase
Nancy Crosby	Freeman Chase
John Crosby	Wilbur Chase
Loann Crosby	Reuben Chase, dropped
Mary J. Kelley	John Shirley
Susan Hutchins	Adaline Shirley
Sarah Chase	Betsey Shirley
Erastus Hamilton	Daniel Harding
Cynthia Jones, dropped	Anna S. Harding
Scott Davis	Elijah Ware
John Scribner	Mary S. Ware
Malinda Scribner	Joseph Bagley
Otis Whitmore, dropped	Louisa Bagley
Hartley B. Rice	Druscilla Gordon
Huldah Tilton	Lydia Harmon
Anna E. Rollins	Edwin Cornforth
Jane P. Fowler	Warren Fisher, dropped
Mary T. Vickery	Benjamin Hunt
George Gustin, dropped	John Grafton
Lydia H. Harmon	Charles Chase
Hezekiah C. Mitchell	Matilda Shirley, dropped
Charles Taylor	Anna Cornforth, married
Anna M. Guston, dropped	Benjamin Hunt.
Sarah E. Collar	Eli Chase
George Woods	Charles O. Chase
Alice Haskell	Sarah Chase
Celeste Farwell	Adalaide Chase
Benjamin F. Davis	Almarion Ordway

1. Revised by Horace L. Bray and William M. Bray.

APPENDIX F

Population of Towns in North Waldo County
1790-1940

Name	1790	1800	1810	1820	1830
Unity	119	441	793	978	1299
Troy	0	11	214	505	
Thorndike	0	55	224	438	
Freedom	0	44	?	788	
Montville	164	308	864	1266	
Knox	0	one family	414	560	

Name	1840	1850	1860	1870	1880	1890
Unity	1467	1557	1320	1201	1092	922
Troy	1376	1484	1403	1201	1059	868
Thorndike	897	1029	958	730	713	589
Freedom	1153	940	849	716	652	510
Montville	2153	1888	1685	1467	1255	1049

Name	1900	1910	1920	1930	1940	1950
Unity	877	899	916	892	935	
Troy	766	768	638	651	582	
Thorndike	497	525	429	455	478	
Freedom	479	850	743	664	492	
Montville	982	480	460	422	605	

APPENDIX G

Principals of Unity High School

1882-1887	Prince E. Luce ¹
1888-1891	Selden W. Peabody George Croxford Asa Jones
1892-1893	George Fletcher
1893	Benjamin F. Harding
1894	Seldon Peabody B. F. Harding
1895	Selden Peabody Albert Blanchard
1896	Albert Blanchard B. Porter Hurd
1897	Horatio P. Parker Frank Ames
1898	Albert Blanchard Frank Ames E. A. Legg
1899	Parker S. Littlefield Frank Ames
1901	Chester Emerson and Howard Sexton
1902	Clair Whitten
1903	Harry Littlefield
1904	Fred Thurston

¹. Free High School operated privately began as early as 1846 under W. H. Hobby.

Free High School was started in 1874 in Unity but was suspended in 1878. During this period Edward Towle, James Libby, Jr., Joseph H. Freeman, and Marcellus Dow conducted high school sessions. Except for private high school maintained through the eighties there was none supported by the town until 1888.

1905	Clarence A. Stover
1906-1907	Clarence A. Stover
1908-1909	W. H. Russell
1910	R. W. Roundy
1911	W. H. Russell
1912	Milton G. Lambert
1913-1915	Glady Twitchell
1916-1917	Cyril Jolly enlisted in army and succeeded by Ellen Pillsbury
1918	Ellen Pillsbury
1919-1920	William H. Clifford
1921-1924	Roy M. Hayes
1925-1926	Harold Andrews
1927-1931	Kenneth Barker
1932-1934	Clarence Madden
1935-1939	Merwyn F. Woodward
1940-1943	Guy H. Crockett
1944-1948	Charles Hicks
1948-1949	Mamie Littlefield
1949-1950	Mr. Erskine
1951-1953	Robert Maxwell Lindquist
	Agriculture Teachers
1923-1927	Charles Wood
1928-1929	Richard Dolloff
1930-1939	Merwyn F. Woodward
1940-1941	Basil Fox
1942-1943	Paul Johnson
1944-1945	none
1946-1949	Edward Bagley
1950-1951	Earl Ingols

APPENDIX H

Officers of North Waldo Agricultural Society

Presidents

1861	Eli Vickery	1883	James B. Vickery
1862	Eli Vickery	1884	James B. Vickery
1863		1885	James B. Vickery
1864	Freeman Shephard	1886	James B. Vickery
1865	Freeman Shephard	1887	F. B. Lane
1866		1888	F. B. Lane
1867		1889	Edwin Rand
1868	James Fowler, Jr.	1890	Edwin Rand
1869	James Fowler, Jr.	1891	Fred Cornforth
1870	Seth Thompson	1892	Jesse Smart
1871	Seth Thompson	1893	Jesse Smart
1872	Seth Thompson	1894	Edwin Rand
1873	Seth Thompson	1895	Edwin Rand
1874	Seth Thompson	1896	Edwin Rand
1875	Seth Thompson	1897	Edwin Rand
1876	Gorham Clough	1898	Edwin Rand
1877	Gorham Clough	1899	Edwin Rand
1878	Gorham Clough	1900	Edwin Rand
1879	Gorham Clough	1901	Edwin Rand
1880	Gorham Clough	1902	W. H. J. Moulton
1881	James B. Vickery	1903	W. H. J. Moulton
1882	James B. Vickery		

Secretaries

1861	Benjamin B. Stevens	1866	Edmund Murch
1862	Benjamin B. Stevens	1867	Eli Vickery
1863	Benjamin B. Stevens	1868	S. G. Butnam
1864	Edmund Murch	1869	S. G. Butnam
1865	Edmund Murch	1870	John Royal

1871	John Royal	1885	James H. Cook
1872	John Royal	1886	James H. Cook
1873	Lindley H. Mosher	1887	James H. Cook
1874	Lindley H. Mosher	1888	James H. Cook
1875	Reuel Mussey	1889	James H. Cook
1876	Wesley Webb	1890	James H. Cook
1877	Charles E. Smith	1891	James H. Cook
1878	Wesley Webb	1892	James H. Cook
1879	Wesley Webb	1893	James Libby, Jr.
1880	H. B. Rice	1894	F. A. Bartlett
1881	H. B. Rice	1895	E. B. Hunt
1882	Wesley Webb	1896	E. B. Hunt
1883	Wesley Webb	1897	E. B. Hunt
1884	Wesley Webb		

Treasurers

1861	Eli Moulton	1879	H. B. Rice
1862	Eli Moulton	1880	H. B. Rice
1863		1881	H. B. Rice
1864	Eli Vickery	1882	H. B. Rice
1865	Eli Vickery	1883	H. B. Rice
1866	Eli Vickery	1884	H. B. Rice
1867	Eli Vickery	1885	H. B. Rice
1898	E. B. Hunt	1886	H. B. Rice
1899	E. B. Hunt	1887	H. B. Rice
1900	E. B. Hunt	1888	H. B. Rice
1901	E. B. Hunt	1889	H. B. Rice
1902	E. B. Hunt	1890	H. B. Rice
1903	E. B. Hunt	1891	H. B. Rice
1868	Eli Vickery	1892	E. B. Hunt
1869	Eli Vickery	1893	E. B. Hunt
1870	Eli Vickery	1894	James H. Cook
1871	Eli Vickery	1895	James H. Cook
1872	Eli Vickery	1896	F. A. Bartlett
1873	Eli Vickery	1897	F. A. Bartlett
1874	Eli Vickery	1898	F. A. Bartlett
1875	Eli Vickery	1899	E. D. Chase
1876	Eli Vickery	1900	E. D. Chase
1877	Eli Vickery	1901	Edwin Rand
1878	H. B. Rice	1902	Edwin Rand

APPENDIX I

List of Unity Men Who Served in
The Civil War

NAME — MUSTERED — CO. REGT. ME. — RANK, OR DISCHARGE

Ruel Austen, Dec. 18, '63, 2nd Regt. Cavalry
 Warren Austen, Dec. 4, '61, B 14th Inf., dis. '62
 Isaac Avery, Aug. 21, '61, E 7th Inf.
 Joseph A. Bacon, Sept. 28, '61, B 16th Inf., dis. June 28, '65
 Jason Bennett, Aug. 25, '62, C 19th
 Phineas Bennett, Jan. 9, '64, H 1st Heavy Artillery
 John Berry, Lt., 81st U. S. Regt., died Aug. 9, 1865, N. O. La.
 Ruel Berry, Dec. 30, '63, 7th Battery, Mounted Artillery
 Rufus B. Bither, Sept. 28, '64, B 16th Inf., dis. June 15, '65
 Martin Bither, June 15, '61, D 4th Inf., missing in action Oct. 19, '61
 William Bither, Dec. 4, '61, B 14th Inf., dis. July 10, '65
 Silas W. Bither, Dec. 4, '61, C 13th Inf.
 Charles E. Blethen, Dec. 4, '61, B 14th Inf., 1st Sergt, died Feb. 19, '65
 James L. Blethen, Aug. 25, '62, C 19th Inf., w'd at Gettysburg
 Eugene Boulter, Aug. 25, '62, C 19th Inf., Sgt. Aug. 25, '62
 John Bowen, U. S. Navy
 Augustus Broad, Aug. 21, '61, E 7th Inf., dis. July 5, '65
 Alden Bryant, Dec. 10, '61, B 14th Me.

Alonzo Carter, Sept. 28, '64, H 11 Inf., dis. June 12, '65
 Benjamin A. Chase, June 15, '61, 4th Me. Inf., Lt. Chaplain
 Eli Chase, Feb. 22, '65, B 29th Inf., 1866
 Charles O. Chase, Apr. 1, '62, I 13th Inf., died Aug. 6, 1864
 Elias Childs, Nov. 28, '61, B 13th Inf.
 Isaac Childs, Sept. 5, '64, B 13th Inf.
 Albert Choate, Aug. 25, '62, 19th Inf., det. artillery brigade
 Theodore Chisam, Aug. 25, '62, C 19th Inf.
 Jefferson Clifford
 Franklin Cookson, E, 19th Inf.
 John Crie, Dec. 23, '63, 7th Battery Mounted Artillery, dis. June 21, '65
 Jacob Crosby, Feb. '65, B 29th Inf., Feb. 22, '66
 Robert Cookson, Jan. 3, '62, B 14th Inf.
 Philander Danforth, Dec. 10, '61, B 14th Inf.
 George Davis, June 4, '61, 3rd Inf.
 Asa Douglas, Aug. 21, '63, K 4th Inf., substitute
 Elisha Douglas, Jan. 21, '62, B 14th Inf.
 Amos Douglas, Dec. 4, '61, B 14th Inf., dis. July 1, 1862
 Alvin Drake, Aug. 29, '62, C 1st Cavalry on det. duty 6th U. S. Battery
 Elijah Flye, Sept. 28, '64, A 4th Inf.
 Daniel Flye, June 15, '61, A 4th Inf., taken prisoner at Gettysburg, dis. July 19, '64
 Rufus Flye, Nov. 6, '61, A 11th Inf.
 Charles Fogg, Mar. 24, '65, E & I 30th-12th Me. Inf., dis. May 17, '65
 Nathan B. Fowler, H 1st Regt. Heavy Artillery
 Ezra R. Fisher, '61, 4th Regt.
 Lorenzo Gilman, Oct. 25, '61, C 19th Inf., wounded at Gettysburg
 William M. Gould, June 15, '61, A 4th Inf.
 Wentworth Gould, Dec. 4, '61, B 14th Inf.
 Myrick Hagarty, June 15, '61, A 4th Me., dis. Feb '62, Ret. to 1st Heavy Artillery, dis. Sept. 11, '65
 Edwin Hall, May 31, '62, I 16th Inf.
 John W. Hall, Feb. 14, '65, B 29th Inf.
 Russell Streeter Harding, Feb. 23, '63, D 2nd Sharpshooters, died May 20, '64
 Dennis Hartford
 William Hamilton, Oct. 31, '61, re-enlisted Dec. 23, '63, Co. M 1st Reg. Cav.
 Frank H. Hamilton, Oct. 11, '62, A 26th Inf.
 Marcellus Harding, Dec. 17, '63, K 2nd Cavalry, dis. Sept. 25, '65
 Ralph Harmon, Nov. 28, '61, B 13th Inf.
 Cyrus Haskell, Sept. 10, '62, A & B 26th Inf., 1st Sgt. Mar. '63, dis. Aug. 17, '63
 Eugene Hunt
 Lt. Joseph H. Hunt, Aug. 25, '62, C 19th Me., dis. Oct. 21, '62
 Andrew Hurd, Sept. 10, '62, A 26th Inf., dis. Aug. 17, '63
 James H. Hines, June 1, '61, F 4th Inf.
 Rufus B. C. Hussey, Dec. 4, '61, C 13th Inf.
 Jarvis S. Hines, June 15, '61, F 4th
 Daniel Hustus, Hustus died Apr. 10, 1880, hip wound which never healed.
 Warren Jones, Sept. 10, '62, A 26th Inf., Cpl.
 Jonathan Kelley, Feb. 20, '63, A. 26th Me., Cpl., missing in action, June 22, '64
 Joel Kelley, K 31st Regt.
 Willard Kendall, Jan. 8, '62, G 14th Inf.
 Boyd C. Hines, June 15, '61, E 4th Inf., dis. from bunboat ser.
 Philander Larabee, Dec. 4, '61, B 14th Inf., died Dec. 4, '62
 Joseph P. Libby, June 15, '61, A 4th Inf., dis.
 Nathan P. Libby, Aug. 25, '62, C 19th Inf., det surgeon's orderly
 Lt. Alonzo Libby, June 22, '62, A 4th Inf., C 19th Inf., com Lt. Jan. '62, dis. Nov. 4, '62
 Lt. Alvano Lowell, died 1872
 John T. Main, Capt., May 3, '61, Ast. Surgeon, 2nd Inf., dis. Apr. 9, '63
 Charles Marshall, I 20th Me.
 Daniel McManus, July 28, '62, C 19th Inf., dis. Mar. 15, '63
 Marcian McManus, Sept. 7, '61, A 4th Inf., taken prisoner at Gettysburg July 2, '63.
 Otis McGray, June 15, '61, A 4th Inf.
 Edwin F. Moore, Dec. 22, '63, 2nd Me. Cavalry

William Moore, U. S. Navy
 Amos Moore, Sept. 7, '61, rel. Sept. 10, '62, Co. C, 8th Regt. trans. G 28
 Wilson J. Moore, Oct. 10, '61, D 1st Regt. Cavalry, dis. June 20, '65
 William Morton, U. S. Navy
 Marshall Moulton, Dec. 10, '61, F 13th Inf.
 Albert Mitchell, Dec. 4, '61, C 13th Inf., died May 20, '64
 Jeptha Murch, Feb. 24, '64, G 17th Me., trans. Co. B 2nd Sharpshooters
 Samuel A. Myrick, June 4, '61, B 3rd Inf.
 Elihu B. Myrick, 30th Inf.
 Cyrus Myrick
 Edward Myrick, Aug. 21, '61, K 7th Me.
 William Nason, Apr. 30, '61, died Dec. 28, 1864 of consumption.
 George W. Murch, Dec. 22, '63, 2nd Regt. Cavalry
 Silas Palmer, Aug. 25, '62, C 19th Inf., died Feb. 10, '63
 George A. Ordway, Oct. 31, '61, M 1st Regt. Cav., dis. May '62
 Charles H. Parkman, Oct. 11, '62, A 26th Inf., died Apr. 10, '63
 Edward Randall Parkman, Sept. 10, '62, A 26th Inf., dis. Aug. 17, '63
 Charles Philbrick, Dec. 14, '61, I 14th Inf.
 Thomas Phinney, July 24, '62, C 19th Me.
 William Prentiss, 13th Inf.
 George Theon Ranlett, Dec. 18, '63, 2nd Me. Cav., trans. Navy, Aug. 1, '64
 John S. Ranlett, Oct. 4, '64, U. S. Navy, 2 yrs.
 Amander Rackliff, Lt., Dec. 10, '61, B 14th Me., dis. Apr. '62
 Amander Rackliff, Jr., Dec. 4, '61, B 14th Inf., dis. Apr. '62
 Lemuel Reynolds, Nov. 23, '63, I 20th Me., died Dec. 8, '64
 Cyrus Reynolds, Dec. 4, '61, C 13th Inf.
 Hiram Reynolds, June 5, E 16th Inf.
 Josiah K. Reynolds, June 15, '61, F 4th Inf., re-enlisted July '62, 2nd Cav.
 Joseph E. Reynolds, I 2nd Regt. Cavalry
 Joseph V. Rackliff, Dec. 31, '63, L 1st Heavy Artillery, died June 30, '64
 Charles H. Robinson, Sept. 7, '61, I 8th Inf., resigned July 3, '62
 Fred Seavey, Nov. 23, '63, I 2nd Cav., died Aug. 31, '64
 Josiah Scribner, Aug. 21, '61, E 7th Inf.
 Daniel Scribner, Aug. 6, '61, E K 7th Inf., deserted
 David M. Scribner, Aug. 21, '61, K 1st Regt. Inf.
 Daniel F. Small, A 31st Inf., killed on picket near Richmond, died June 19, 1864.
 John Smith
 Daniel Starkey, May 28, '61, G 2nd Inf.
 Edwin E. Stevens
 Joseph Edwin Stone
 William E. Stevens, 7th Regt. Mounted Artillery
 Lewis Thompson, Sept. 5, '64, B 14th
 George W. Tebbetts
 John Van Deets, Nov. 27, '63, B-C 30th Inf., Aug. 20, '65
 Reuben R. Webb, Aug. 25, '62, C 19th Inf.
 Samuel W. Webb
 Charles Webster, May 3, '61, A 4th
 Richard Whitten, Aug. 25, '62, C 19th, Cpl. Sept. 10, '62, Jan. 2, '65
 William H. Whitten, Nov. 20, '63, I 2nd Me. Cavalry, Dec. 6, '65
 Otis Whitmore, June 15, '61, D 4th Inf.
 Allen D. Wood, June 15, '61, I 4th Inf., died June 17, '62, gunboat serv.
 Randall K. Whitten, Aug. 25, '62, C 19th Inf.
 Roscoe G. Young, Nov. 18, '61, H 3rd Inf.

**Civil War Veterans Buried in Unity
 Other Than Those Listed Previously**

William Coombs, died Nov. 3, 1863
 Gustavus Coombs, Co. K. 14th Me. Regt., died Jan. 12, 1863
 William Farwell, Co. L, 1st Me. Regt. Cavalry, wounded near Ream's Station, Va., confined in Raleigh, Danville, and Libby prison, exchanged March '65, died 1894
 Ruel Hollis, Co. K, 13th Me. Inf., (1848-1923)
 Wilfred Mitchell, Co. A 22nd Me. Regt., killed Port Hudson, 1863

James Sawyer

Marcellus Whitney, B 14th Me., from Thorndike

Amos Billings, died in Kansas

W. H. J. Moulton, "A" 26th Inf., enl. Sept. 10, '62 from town of Jackson,
buried in Unity

APPENDIX J

World War I Veterans

NAME — INDUCTION OR ENLISTMENT — ORGANIZATION —
OVERSEAS — DISCHARGE

Cecil Bacon, U.S.N.R.F., May 21, '18, Sea 2nd class, USS Breke, Aug. 25, 1919

Charles H. Bartlett, Sept. 18, 1917, Batt'ry D, 303 F A, none, Dec. 2, 1918

Fred O. Bean, July 22, 1918, Cpl. 151 Dep. Brig., none

Samuel B. Berry, N. G. June 8, 1917, Cpl. "F" Co. 2nd Inf., N. G., 103 Inf.,
Champagne — Marne overseas, Ainse — Marne Sept. 25, 1917 to
July 22, killed July 22, 1918

Hugh Chase, 1918, none, Dec. 15, 1918

Wallace Chase, Oct. 2, 1917, Dep. Brigade, 301 T M Batt'ry, Co. B 1st Div.
Br., none

Ambrose Dean, enl Aug. 13, 1918, 2 M C, Sept. 29, 1917 to June 9, 1918

Carl C. Bennett

Walter Douglas, Oct. 2, 1917, Co. A M G Bn., Co. B 4 Eng., Aisne Marne
St. Mihiel Meuse-Argonne, killed Oct. 3, 1918

Charles Edgerly, Dec. 14, 1917, Batt'ry B, 54 Art. CAC, St. Mihiel, Meuse
Argonne, Feb. 15, 1919

Everett Edgerly, July 8, 1916, N G 102, M G Bn., overseas, Eng. Toul Sec.;
Chateau Thierry, Aisne Marne, St. Mihiel, Apr. 20, 1919

Glenn Edgerly, U.S.N., July 9, 1917, R/S Boston, July 21, 1919

William Fairbanks, ind. Aug. 15, '18, COTS Cp. Grant, Ill., No overseas, Nov.
26, 1918

Orville Fuller, Oct. 15, 1918, SATC U. of Me., No overseas, Dec. 9, 1918

Leland Furbish, U.S.N., May 1, 1917, electrician 30 G, U. S. sub-chaser —
Disc. USS N-7-Submar. Base, New London, Jan. 23, 1919

Clarence Gerry, Oct. 7, 1918, SATC Univ. Me., Dec. 7, 1918

Carl Goodwin, July 29, 1918, 331 G & G, none, Jan. 8, 1919

Mark Grant, enl. R. A. May 1, 1917, Co. E 9th Inf., overseas from Sept. 17,
1917 to May 11, 1919, May 23, 1919

Philip B. Grant, Jan. 6, 1918, 2nd Lt. Apr. 29, 1919, OTC Cp. Devens-816 Po.
Inf., July 22, 1919

William H. Grant, Oct. 10, 1918, SATC U. of Me., No overseas, Dec. 8, 1918

Clayton Hamlin, Aug. 8, 1918, unassigned, 2 M C, none, June 17, 1919

Raymond Hamlin, enl. N G June 8, 1917, Co. F 103rd Inf., Meuse-Argonne
Apr 28, 1919

Preble D. Hatch

Melvin Hubbard, enl. May 23, 1917, B'try C. 102nd F A, Champagne-Marne,
Aisne-Marne, St. Mihiel, Apr. 29, 1919

Arthur Irish

Ralph H. Johnson, Ind. Mar. 30, 1918, 151 Dep. Brig. Co. I 304th Inf., over-
seas: July 8, 1918-Dec. 31, 1918, dis. Jan. 15, 1919

Clifford B. Jones, U.S.N. Dec. 4, 1917, F 3c Electrician, NTS Newport, R. I.:
USS Pueblo, Dec. 12, 1918

Alton W. Libby, Ind. June 24, 1918, 151 Dep. Brigade, Jan. 21, 1919

Morris Mills, Ind. Oct. 2, 1917, 151 Dep. Brig & Co. M 362nd Inf., overseas
Apr. 12, 1918, St. Mihiel: Meuse-Argonne, June 13, 1919

Wilfred Mills, N G June 8, 1917, Co. F 2nd Inf., Me. N G, Hq. Co. 103rd Inf.
to death, Aisne-Marne, Champagne-Marne, died July 24, 1918

Guy Morse, enl. Mar. 21, 1917, 2 Co. Ft. Totten, N. Y., Hq. Co. 8 F A, over-
seas, Aug. 18, 1918-June 20, 1919, June 4, 1920

Paul Mosher, enl. U.S.N.R.F., electrician 3c: USS Radio Naval Sch., USS
Georgia, USS Emerald, R S Philadelphia, US Lake Tahoe, May 20,
1919

Percy Nickless, Ind. Oct. 2, 1917, 151 Dep. Brig. Hq. Co. 60th Inf., St. Mihiel;
 Meuse-Argonne-overseas: Apr. 16, 1918-July 28, 1919
 Lynn T. Rand, U.S.N.R.F., Apr. 4, 1918, M M 2c, Aug. 5, 1919
 Clarence Reynolds, Ind. Sept. 18, 1917, Batry D 303 F A, overseas July 16-
 Jan. 20, 1919, Feb. 7, 1919
 Walter O. Stevens, enl. Aug. 8, 1918, Meat Handling Sec., overseas: Sept. 20,
 1918 to July 15, 1919, July 24, 1919
 C. Wellington Taylor, Ind. Mar. 14, 1918, Q. M. Mech. Repair Sch. Unit,
 Rep. Unit No. 311, MTC, No overseas, Apr. 17, 1919
 Robert R. Wellington, Ind. Oct. 15, 1918, SATC U. of Me., No overseas, Dec.
 7, 1918
 Preston W. Whitaker, 1st Lt. M C Aug. 27, 1917, M. off. 108 Am. Tn. St.
 Mihiel-Meuse Argonne, May 31, 1919
 Fred H. Whitehouse, Ind. Oct. 2, 1917, 307 Mo. B. Ord. Rep. Shop, St. Mihiel:
 Meuse-Argonne, overseas: May 19, 1918-May 6, 1919, May 13, 1919
 Robert R. Whitehouse, Ind. Oct. 10, 1918, SATC, No overseas, Dec. 11, 1918
 Chesley E. Reynolds, Ind. May 28, 1918, Hq. Det. F A Br., St. Mihiel—July
 15, July 9, 1919, July 21, 1919
 Daniel Shute
 Eben C. Reynolds, Ind. July 25, 1918, A 73rd Inf., Dec. 9, 1918

Veterans of World War II

Albert Adams, U.S.N.
 James Adams
 Cecil Bacon
 Thomas Barnes, Signal Corps
 John Berry, U.S.N.
 Kenneth Berry, U.S.N.
 Raymond Berry, U.S.N.
 Maxine N. Berry, W.A.C.
 Dr. Harlan Bartholomew
 Phyllis Bradeen, C. N.
 Lee Boulier
 Richard Boudreau, M.
 Gideon Bowerman
 Charles Burgess
 Alfred Clark
 Cecil Clark
 Bert Clifford, U.S.N.
 Donald Constable
 George Constable
 David Cook
 Ronald Crocket, U.S.N.
 Lt. Com. A. R. Curtis, U.S.N.
 Francis Curtis
 Maurice Cyrway
 Chandler Dalzell, U.S.N.
 Franklin Dalzell, U.S.N.
 Lester Dalton
 George Dobson
 Roy Dobson
 Robert Edwards
 Erwin Emery
 E. S. Farwell
 Bernard Foster
 John Foster, Air Corps
 Albert Fowler, Seabees
 Donald Furrow
 Ralph Gordon
 Russell Good
 Albert Hillman
 Stanley Hillman
 Stanley Hamlin
 Albert Hubbard

LeRoy Hunter
 Harold Jones, U.S.N.
 Lt. Richard Jones *
 James Kenney, U.S.N.
 Philip Libby
 William Manley
 Wilfred Manley
 Harrison Manley
 Leighton Milliken *
 Owen Mitchell
 Linwood Mitchell, Merchant Marine
 Carleton Murch
 Lt. Claude E. Mussey * Air Corps
 Merle Nichols
 Roger Oakes, Air Corps
 Theresa Oakes, C. N.
 Manley Palmer
 Kenneth Palmer
 Frederick Palmer
 Crosby Packard
 Roland Pelletier, Merchant Marine
 Hilton Plummer
 Charles Reed, Merchant Marine
 Alec Reynolds
 Wallace Reynolds
 Basil Rines
 George Shorey
 Robert Shorey
 Joseph L. Stevens
 Maynard Stevens, Merchant Marine
 Ralph Stevens
 Raymond Stevens *
 Ernest Thompson
 Vernon Thompson
 Ralph Trull
 Perley Tucker
 James Tweedie
 Arnold Tweedie
 George Tweedie
 James B. Vickery, Jr.
 Donald Walton
 Kermit Walton, U.S.N.

Margaurete Walton, W.A.C.
Elwood Waning
Ellery Whitten

Paul Winters
Harold Winship
Lt. Hershell Winship

U. S. N. — U. S. Navy
W. A. C. — Women's Auxiliary Corp.
M. M. — Merchant Marine
* — Missing in action
C. N. —

APPENDIX K

THE WALDO TRUST COMPANY

The Waldo Trust Company was organized at Belfast in 1904. On September 20, 1913, a branch bank was opened at Unity, with Benjamin A. Fogg, manager. A commodious brick building had been built near the railroad station. In 1920 Beula Knight became manager; she remained there for three and one-half years.¹

In the summer of 1923 this Unity bank received considerable publicity because of a spectacular bank robbery, which jolted the depositors' sense of security. On Tuesday evening of August 21, 1923, thieves pried open the vault² taking the contents of the cash box. It was reported that \$1,840 in cash was stolen, but the safety deposit boxes were not molested. There was a series of robberies that summer and fall, and the Sheriff never arrested the culprits. Approximately a month later the robbers appeared again, but this time they performed a more thorough job by blowing open the safety deposit boxes.

During this era of boom and wild speculation the Waldo Trust Company seemed a forerunner of the tragic days of October and November 1929. The bank's stability failed, and on March 5, 1927 closed its doors.

THE FEDERAL TRUST COMPANY

Unity Branch

Largely through the influence of James B. Vickery with the directors, the Federal Trust Company of Waterville opened a branch bank here. They erected a fine wooden building in the village and on June 4, 1928, opened its doors for business.

Mr. George Patterson assumed the manager's position, and he has ably managed the Unity banking business for the past twenty-five years. He has been assisted by Mrs. E. D. (Gladys) Young in recent years.

1. Succeeding Mrs. Knight were Mr. Bean, Philip Williams and George Leadbetter.

2. *Republican Journal*, August 23, 1923.

THE UNITY TELEPHONE CO.

On February 15, 1900 the selectmen of the Town of Unity authorized the New England Telephone and Telegraph Company to put up poles and wires along the streets and highways of this town. In the same spring this company started work in linking Waterville with Belfast by telephone lines. The wire went through Unity and four individuals had telephones installed.¹

Because of the high rates charged, a group of Unity citizens resolved to form a company of their own. Consequently in May 1902 a small group organized at the Central House, the Unity Telephone Company.² Incorporated with a capital stock of \$25,000 the company raised money by selling stock to subscribers. The company constructed a line from Unity to Dixmont Corner and started service in the autumn of 1902. Not long after this the line was extended to Hampden. The central office was located first at the hotel, then at Adam's Store, next Dr. Cook's office, and finally in Rodney Whitaker's home. In 1905, when Rodney Whitaker became chief operator (central), there were sixty-three telephones from Unity to Troy Corner, on five separate lines.

In 1925 the Unity Telephone Company purchased the Half Moon Telephone Company which controlled the Thorndike and Knox lines.

Rodney Whitaker maintained day service until his resignation in October 1944.¹ At that time the exchange was placed in Georgia Grant's home, where, with three assistants, Mrs. Grant maintains twenty-four hour service.

APPENDIX L

Postmasters

Lemuel Bartlett	April 1, 1806
Daniel Whitmore	October 10, 1815
Dr. Rufus Burnham	January 23, 1829
Hiram Whitehouse	July 13, 1841
James B. Gilkey	July 29, 1845
James G. Patterson	April 9, 1849
James Bowdoin Murch	July 29, 1853
Jonathan F. Parkhurst	June 15, 1858
Alfred Berry	August 31, 1861
James R. Taber	December 13, 1865
Clement R. Taber	July 15, 1867
Josiah Harmon	December 7, 1868
L. H. Whitaker	June 15, 1874
Ira F. Carter	June 30, 1875
H. B. Rice	March 17, 1880
James R. Taber	November 24, 1885

1. They were: Dr. Jesse Cook, F. A. Whitehouse, E. E. McCauslin, and E. D. Chase.

2. These persons were Edward McCauslin, Frank Bartlett, E. D. Chase, Jesse Cook and F. A. Whitehouse, who incorporated and elected McCauslin, president, Frank Bartlett, secretary and treasurer; E. D. Chase, manager. Rufus Stone was president following McCauslin.

1. For many years there was no night service after nine o'clock and only partial service on Sunday.

Hezekiah C. Chandler	March 27, 1889
Robert B. Cookson	August 17, 1893
James R. Taber	May 31, 1895
Edgar T. Whitehouse	October 17, 1914
Benjamin F. Ham	1922
Clayton R. Hamlin	March 1, 1926
George Henry Foster	August 1, 1934
Lloyd W. Tozier	August 1, 1949

Rural Mail Carriers

Guerney Stevens	October 1, 1902 until April 1923
Ambros Dean	April to October 1923
C. B. Jones	October 1923 to the present

The Mail

The road through Unity was established in 1810 as a post road. The mail arrived weekly by a post rider. Beginning about 1825 service came bi-weekly. In 1827 the firm of Burleigh and Marshall contracted to carry the mail; the next year Marshall bought out Burleigh who continued the service. In 1833 Col. Thomas briefly operated a stage service, but he sold out to the Augusta Stage Company, again under Marshall's control. He put on a four-horse post coach that delivered the mail. About 1843 V. D. Pinkham bought out the Augusta company and carried both mail and passengers. Unity was a stopover, where the stage changed horses at the local tavern. After the railroad was built through to Fairfield, the mail was brought by stage from that place.

Merchants and Storekeepers

In the early days of settlement the head of the house was forced to do his trading at Clinton, Fairfield (Kendall's Mills), or Winslow. Later he traveled to Belfast with his produce and traded for provisions. About 1805 Unity had its first general store. The following list provides the names of those who gained a livelihood by sale of groceries and merchandise here.

1805	Benjamin R. Rackliff
	John Rackliff
1815	Chandler Hopkins on Quaker Hill
1820	Isaac Adams
	Elijah Winslow
	Allen Taber
	Hezekiah Winslow
1830	Thomas Chandler
1836	Hiram Whitehouse 1848
1838	Nelson Dingley 1853
1840	Thomas Snell, later Gilkey and Snell
1842	Henry Kelley 1854, later E. D. Williams & Kelley
1840	James G. Patterson 1855
1848	Charles Snell 1851
1849	Charles Lamb
1848	Josiah Harmon 1876
1826	Oliver & Henry Farwell 1833 at Farwell's Mills
1823	Rueben Brackett 1835, clockmaker and manufactured oilcloth

1826	Samuel Getchell
1830	Benjamin Ayer, Jr. 1833
1856	Henry Kelley & Weed 1855, Kelley and Files 1856
1855	Jonathan F. Parkhurst and H. Chandler
1857	Jonathan F. Parkhurst & Charles Taylor
1860	Charles Taylor 1905
1857	B. F. Harmon
1856	Benjamin Stevens
1865	Curtis Mitchell 1913 (Taylor & Mitchell)
1870	Eleazer Adams 1885
1866	George Linkfield 1872
1863	Nelson Vickery 1865
1856	Alfred Berry in the Union Store
1873	Lindley Mosher 1914 (Store carried on by Mrs. Mosher 1928).
1870	James R. Taber 1914
1866	Andrew Myrick
1880	J. A. Adams (Adams and Knight 1904)
	J. A. Adams & Son (Now Lyle Adams)
1899	F. A. Whitehouse & George Grant
	E. T. Whitehouse 1945 (Maplewood Lumber Co.)
1890	E. E. McCauslin & Rufus Stone
1908	J. H. Farwell 1912. J. H. Farwell & Son 1921.
1916	Harold L. Glines 1946
1910	H. L. Clark, Hardware
1900-1925	Frank Fairbanks, Furniture and Undertaking
1928	Agnes Adams, Dress Goods
1935	Edwin Parkhurst, Grocer
1946	Unity Hardware Co. (Milton Hills) Harry Worthen, Mngr.
1951	Harold Good, Grocer
1945	Maynard Stevens, Grocer
1952	Lloyd Barrows, Grocers

TRADES

Shoemakers

Jonathan Stone	1830
Benjamin Chase	
Bryant Moore	1836-1860
Otis Starkey	1826-1860
John Gerry	
Josiah Twitchell	1830's
John B. Young	1840's
Nathaniel Rice	1840's
James Merrick	1848-1860
William Woodsum	1848-1860
Daniel Starkey	1848-1860
Oliver Whitten	1880's-1890's
Lewis Thompson	1880's-1890's

Blacksmiths

Roberson Davis	1830
Ira Buck	
Chenery Broad	
Gardiner Batchelder	
Frederick N. Burrill	1840-1850
Nathaniel Stetson	1840-1850
Charles H. Robinson	1840-1850
James G. Varney	1870
David Dyer	
Miller Monroe	1880's
B. T. March	1880's
Charles Means	1880's
William Gerrish	1886-1930
Charles Graffam	1905-

Cabinet Makers & Casket Makers

Gorham Hamilton
 Adam Myrick
 S. A. Myrick
 Alonzo Hamilton

Saddlers and Harness Makers

Isaac Adams
 Luther Mitchell
 Charles Collar
 Bert Rackliff
 H. B. Rice

Carriage Makers

Harrison G. Otis 1840's-1860's
 Solomon Hollis 1840's-1860's
 Bryce Jewett 1840's-1860's
 Newell Murch 1840's-1860's
 Adam Myrick 1840's-1860's
 James G. Varney 1870's

Station Agents

Alfred Berry 1870-1882
 Fred Terry 1882-1894
 Harry Walker
 Fred A. Whitehouse
 E. T. Whitehouse
 H. M. Gregory
 Beverly Robinson
 J. J. Shanahan
 E. A. Emery
 G. W. Hasty
 Herbert Oakes
 Maynard Stevens
 Lynn Stevens

Druggists

Taylor & Mitchell 1865-1905
 C. Boyce Mitchell 1900-1922
 Charles Barney 1924-1930
 John Reed & Son 1930-

Restaurateurs

Albert Adams
 Max J. Fortier

Maplewood Lumber Company

Soon after the railroad was built, many merchants believed that the business section of the village would gradually concentrate itself near the station. In a sense this has come about, but not to the extent anticipated. Eleazer Adams owned a store where Hood's Creamery now stands. In the early nineties Frank Rice and Mr. Colson built a store adjacent to the railroad station. Subsequently Rufus Stone and E. E. McCauslin bought the business, but they sold out in 1899 to Fred A. Whitehouse and George Grant. Whitehouse & Grant conducted a grocery store and a lumber and spool bar business. The proprietors, calling their partnership the Maplewood Lumber Company, carried on a large and profitable business here and in Burnham and Dixmont by buying wood lots for pulpwood or lumber. After Grant died,

Whitehouse bought out his heirs. About 1927 Fred Whitehouse retired from an active career, and his interest was carried on by Mr. E. T. Whitehouse. The latter had the business incorporated in 1930 under the name long associated with it. After World War II, Maynard Stevens bought out the store, which he now operates.

J. H. Farwell & Son and the Waldo County Farmers' Union

About 1908 Joseph H. Farwell built a general store, where he sold groceries, farm supplies and grain. About 1912 he sold his business to the Farmers' Union.¹ This organization of farmers was formed chiefly (1) "to establish conditions whereby anyone desiring, may buy Maine Central produce true to name, (2) to develop our present markets and find new ones for all our products, (3) to ascertain the conditions of the crops throughout the season and furnish this information to the stockholders, (4) to buy and sell and consign all kinds of farm produce and to establish uniform grades of the same," and finally "(5) to own or lease and operate a storage warehouse for produce."

The Union Store was managed by Lin Cornforth, and later by Beverly Robinson and Chesley Reynolds. How successful this venture proved is not known, but the Union sold out to Rufus Stone. About 1917 Carl Connor conducted a grocery business in this store. Connor sold out about 1921 to Joseph H. Farwell, who together with his son, E. S. Farwell, have operated the business until the latter's death. Mrs. E. S. Farwell now owns the business.

APPENDIX M

Unity Doctors

Almost fifteen years of settlement passed before Unity boasted of its first doctor. About 1796, Doctor Abner Knowles of Eastham, Mass., settled here.¹ Before his coming the people depended on herbs, which provided medications of all varieties. Some women gained a reputation for their knowledge of medicinal plants and homemade prescriptions. They depended on one another for nursing and there was usually one woman who practiced midwifery and nursing in every community.

1. The Farmers' Union was incorporated October 5, 1912. The Union's by-laws provided for a capital of \$10,000 of which each share was sold for ten dollars, but no one was to hold more than one share. The association had a president, sales manager, and a board of directors. President, E. B. Hunt; Wilmont Gray, secretary; others associated with the Union were: Lin Cornforth, Dr. C. M. Whitney, Walter Gerald, and Willis Myrick.

1. The Records of the Bureau of Census, Maine, 1800, Vol. III, p. 88, recorded 1794 as the date of his settlement. However, his marriage record gives his address as "of Hampden"; and his eldest child was born in Hampden in 1796.

ABNER KNOWLES

Abner Knowles was born in Eastham, Massachusetts in 1770.² Nothing is known of his background except his birthplace and parentage. He presumably received the amount of medical training required in those days, which meant studying with an older doctor as an apprentice. After one or two years of instruction, study, and association the elder doctor wrote out a testimonial.

In 1795 Knowles was residing in Hampden, Maine, and in the same year married Dorcas Godfrey of Orrington. Shortly afterward they moved to Unity, where all but the eldest of their ten children were born.³ Dr. Knowles entered public life as town clerk to which office he was elected in 1802. This position he held for more than twenty-five years, giving it up in 1829.⁴

As a doctor he seems to have had a moderate practice, perhaps not quite as extensive as that of Dr. Burnham, but he did well. It is said that Doctor Knowles insisted that "if folks knew the true value of mul-len, they would remove their hats and make a bow." The old records frequently show a child named for the doctor, as Abner Knowles Hurd; or if the baby was a female, she was named for the doctor's wife as Dorcas Knowles Perley. Is this not an indication that the doctor was appreciated?

After forty years of medical practice Abner Knowles retired and in 1838 moved his family to Dexter. Why he should forsake his old home is not clear, unless it was that he wished to be near his only son, Abner, Jr., who became a well known Dexter and Bangor lawyer.⁵ All the Knowles children married into families outside of Unity, and after 1840 the name disappeared from Unity records.

RUFUS BURNHAM

When Doctor Rufus Burnham died in Unity in his seventy-sixth year, his obituary read "one of the oldest practicing physicians in Waldo county."⁶ To the citizens of Unity Dr. Burnham was more than just a country doctor attending to their maladies; he was likewise a town father. He was the first gentleman of Unity. His name was associated with every movement which was connected with town affairs from 1807 until 1854. He was philanthropist, politician, town official, businessman, tavern keeper, farmer; there was scarcely a thing to which Dr. Burnham did not give his time and influence.

2. Abner Knowles was the son of Seth and Ruth Freeman Knowles.

3. An old watertrough and spring before crossing the Mussey Brook as well as a clump of old fashioned cinnamon roses marked the site of his house until a few years ago.

4. There are three town books written in his handwriting, a homely scrawl, which doesn't indicate a careful precise hand. His medical practice occupied his time, and he never held any other official town office.

5. Old deeds in Penobscot Registry of Deeds Office, Bangor, Maine, show Abner Knowles of Dexter in 1838, where he probably died.

6. *Republican Journal*, Belfast, Maine, November, 1854.

Rufus Burnham was the second physician here, commencing practice probably in 1807. Burnham was born in Scarboro, February 29, 1779, the eldest son of Solomon and Betty Kimball Burnham. After receiving the usual amount of schooling, he commenced the study of medicine about 1802 with the Dr. Alvan Bacon of his home town. Burnham was an apt student and learned the secrets of his profession with ease. Completing his medical studies in the summer of 1806, Burnham began seeking a location. With at least two good recommendations in his pocket, he arrived in Unity, probably in the fall of 1807.⁷ These recommendations revealed him as thoroughly trained for his profession and testified to his excellent character.⁸

His second recommendation was provided by the selectmen of Scarboro, who seconded Dr. Bacon's belief in Burnham's medical knowledge.⁹

Unity could not have received a better man. Rufus Burnham quickly won the respect of the inhabitants of his adopted home. Within a few years he was participating in town affairs and taking a leading part. As a doctor he was regarded without a peer; as a citizen he was practically worshipped. As Eliza Gilkey affirmed "everybody swore by Doctor Burnham."¹⁰

The doctor started practicing in the home of John Chase, where he resided, until he was able to secure a house of his own.¹¹ Within a few years he bought an uncleared farm situated on the main street of Unity village. This farm comprised the land along the west side of Unity's main street from the corner where the brick block stands today to Roy Knight's place and extended westerly on the Burnham road to the trotting park. In 1810 he married a widow, Dorcas Milliken Leavitt, the sister-in-law of Dr. Bacon. Soon after his marriage Rufus

7. Rufus Burnham signed a petition here in December, 1807.

8. Rufus Burnham Papers, owned by Mrs. E. D. Chase of Unity.

To all to whom these presents shall come:—

This certifies that Mr. Rufus Burnham has attended to the theory and practice of physic and surgery for upwards of three years under my direction and has made such proficiency that I can safely recommend him as a faithful physician amply furnished with medical knowledge and in whose care you may intrust your lives and families.

Alvan Bacon, Physician
Fellow of the Massachusetts
Medical Society
Scarboro, August 20, 1806.

9. "Having known Dr. Rufus Burnham from his youth, we certify that he is a person of steady habits and good morals, that he has attended to the study and practice of physics with an eminent physician in this town for more than three years, that he is thought to be well qualified for a practitioner and that he has given perfect satisfaction wherever he has been employed in the line of his profession." Scarboro, September 15, 1807, signed by Reuben Shorey and John Alger Milliken, Selectmen of Scarboro.

10. Conversation with George W. Varney, grandson of Eliza Gilkey, to the author in 1936.

11. The John Chase place is the brick house near the Unity Railroad depot.

Burnham built a residence, which in 1827 he enlarged into the present house now called the Taber place. In order to supplement his income, as early as 1817 Dr. Burnham kept a tavern and later kept a farmer in residence to help operate his farm. When his excellency, Governor John Brooks, toured Maine in 1818, the governor and his party enjoyed Dr. Burnham's hospitality.¹²

In 1810 the voters chose Burnham to be one of the selectmen. In 1812 they elected him a representative to the General Court, to which seat he was re-elected in 1813, 1814, 1815, 1816, and 1819.

In the latter year he was elected a delegate to the convention held in Portland which drew up Maine's Constitution.¹³ Dr. Burnham served on a committee for elections headed by Judge Thatcher of Biddeford. In 1820 Burnham was a member of Maine's first legislature and in 1821 was elected to the State Senate.

Dr. Burnham was the initiator of many enterprises. The construction of the Union Church should be credited to him. He invested money in real estate and business ventures; he loaned money to help townsmen start businesses.¹⁴ It was true that he was an exceedingly generous and kindhearted man.

Beginning in 1825 Dr. Burnham served six years as town treasurer; and four years more beginning in 1837. In January 1829 Burnham was appointed postmaster, holding this position for ten years.¹⁵ He was without a doubt the wealthiest man in town.¹⁶ As the town grew larger, he ceased keeping a tavern. Always deeply interested in education Burnham was chosen in 1818 as one of a committee to inspect schools. Later, in 1851, he was one of a number of men who attempted to establish Unity Academy. Since he and his wife Dorcas had no children, they always welcomed to their home two or three young people who worked for their board by doing chores while attending school.

As the doctor advanced in life the responsibility of his profession taxed his strength. Hence, realizing the need of a successor, he introduced a younger doctor by the name of John Mulberry Milliken, a nephew by marriage. Probably Milliken studied under Dr. Burnham

12. Seth Norwood, *Sketches of Brooks History*, Dover, New Hampshire, 1935, p. 35.

13. Taber, *History of Unity*, p. 50.

14. "To messieurs Whittier and Tuckerman, you may let Mr. Josiah Hopkins have goods to the amount of five or eight hundred dollars and I will be accountable for the eventual payment of the same if you are reasonable and proper diligence to obtain pay of the said Hopkins, Hallowell, November 19, 1816 — Rufus Burnham."

Between 1835 and 1838 he aided Chenery Broad and Gardiner Bachelor in a blacksmith's business.

In 1832 Dr. Burnham invested money in a sawmill with Hezekiah Winslow of Dixmont. There are other instances of Dr. Burnham's generosity and interest in encouraging small industries.

15. Taber, *History of Unity*, p. 61.

16. According to the Valuation Book of 1840 besides a good deal of real estate he had \$1200. in bank stock. His whole property was assessed for \$3302. He owned two hundred twenty-five acres of farm land.

for he is listed in the doctor's household for 1837.¹⁷ John M. Milliken practiced medicine here in the eighteen forties, but evidently moved away about 1852.

Rufus Burnham kept up his medical practice until his death, which occurred on November 4, 1854. It is probable that he died suddenly, since he died intestate. Worn out from his extensive practice he stopped like an old clock.¹⁸ Of all the men connected with Unity's history, Dr. Rufus Burnham will undoubtedly remain as immortal as any man, particularly because the town of Burnham, Maine, was named in his honor.

JOHN M. MILLIKEN

John M. Milliken, born in Scarboro in 1808, was a nephew by marriage of Dr. Burnham and it is presumed he studied medicine with his uncle in Unity, or came here on his uncle's persuasion. In 1831 John M. Milliken was graduated from Bowdoin Medical School,¹⁹ and came to Unity not long afterward. He seems to have been a man of substance as he provided a loan to the association for building the Union Church. He married Sarah Means during his residence in Unity, and his eldest child was born here.²⁰ About 1852, Dr. Milliken returned to his native town where he died in 1867.

SOLOMON HUNT

Solomon Hunt was born in Unity in 1813, the youngest son of the Revolutionary soldier, Ichabod Hunt and Eunice Stone Hunt. In 1831 Hunt attended China Academy and taught a few terms of school, before he entered Bowdoin College. He studied medicine and was graduated from Bowdoin Medical School in 1845.²¹ Hunt returned to Unity only to die in 1847 before he became fully established.

ALEXANDER BOOTHBY

Dr. Alexander Boothby was born about 1822 in Limington, Maine. He studied medicine and moved to Unity about 1845. He married

17. Ms. census taken in 1837. Original in the possession of Mrs. Edith Frost Stevens.

18. His heirs were one sister Rebecca Jose; Solomon B. Seavey, Thomas Seavey, Betsy Drew, Mary Prentiss, and Rebecca Atkins, children of Tryphene Seavey, a deceased sister. Also Orrin Jose and Elizabeth Jose, children of Betsey Jose. He had sold a great deal of his farm before his death. His estate consisted of the following: a homestead and farm of forty-eight acres valued \$2100; a woodlot \$300; a shoemaker's shop opposite homestead \$100; farm of Stephen Hunt, \$519; lot of land in Freedom, \$126. — a total valuation of \$3215.

19. Catalogue of Bowdoin College and the Medical School, Brunswick, 1912, p. 329.

20. Dr. John and Sarah Milliken had four children, the eldest William S. born April 27, 1847, in Unity.

21. Bowdoin College Catalog, p. 344.

Eliza Grant of Bridgton. When the young Doctor Boothby found his business too dull, he gained his practice by driving his horse at break-neck speed through the community, as though he had an urgent case. He kept this up, creating a belief that he had an extensive practice. The remarkable thing about this was that it worked, and Boothby gained a reputation as a *fine* doctor.²² Eunice Mussey Gilman remembered that as a little girl her father, Reuel Mussey, took her to Dr. Boothby to have an aching tooth pulled.

"Now, little girl, you sit in that chair and hold tight; and the tighter you hold the less it will hurt."

She wrote that she gripped the chair with all her strength, but it hurt anyway.

In 1854, Dr. Boothby visited his old home in Limington for a rest, and his kinsman, Stephen Boothby, a young doctor who had studied medicine with him, assumed his practice. Dr. Alexander Boothby was taken with typhoid fever and died suddenly, September 18, 1854, only thirty-one years old.²³

STEPHEN BOOTHBY

Stephen Boothby was born August 11, 1830, in Jackson, Maine, a son of Ezekiel and Jane Malloy Boothby. He studied medicine with his distant cousin, Dr. Alexander Boothby and then entered Bowdoin Medical School from which he was graduated in 1854. Briefly studying surgery in New York City, Boothby returned to Unity, Maine, to take over the practice of his kinsman, Alexander Boothby, who died while recuperating from the severe strain of work.²⁴ Dr. Stephen was a reputable and successful doctor. In the little book, *Twice Told Tales*, written by President George C. Chase, of Bates College, the author mentions a young doctor who roomed and boarded with Joseph Chase's family, "He had the best chamber . . . a large, sunny, front room."²⁵

22. Letter from Viola Mussey Gilman of Oakland, California, dated May 27, 1938, to author.

23. Ridlon, *Saco Valley Settlements*, pp. 496-497.

24. *Ibid.*, p. 494.

25. George C. Chase, *Twice Told Tales*, p. 6. Although the name of the doctor is not revealed this is probably Dr. Stephen Boothby, who was a bachelor and would have been a "young doctor" here in President George C. Chase's childhood. "He was very kind to my sister and to me, and when we went about noon each day to his office, a little way down the street, to call him to dinner, we always returned upon his shoulders. But he was very mischievous and took special delight in teasing me. I often heard him speaking of babies and I was much interested to know why he had so much to do with them. He told me that he carried them around in his pockets and that he had a very big coat with enormous pockets. It did not seem reasonable to me. I remember one day I begged him to bring me a baby. He said he had some in his pockets then. I must have been very young for as I dashed to his pockets to find the baby, he would say, "It's gone into the other pocket!" and so he kept me dodging back and forth, until he was called away."

Dr. Boothby pursued his arduous duties so zealously to the point of overworking, that while making his visits it is said that he rode horse-back because he was often too weak to harness his horse. He continued his work until within a month of his death, which occurred on Christmas, 1859.

JOHN T. MAIN

Dr. John T. Main was born a farmer's son in Albion, Maine, May 25, 1831. Main received his education at China Academy, which in those days qualified him to teach in the local public schools. He taught school in Freedom Academy and in the public schools of Thomaston before deciding to become a physician. About 1853, he entered Castleton Medical College, Castleton, Vermont, and later received some private training from Dr. Oliver Wendell Holmes.²⁶ About 1858 Main moved to Unity and married Feroline Williams of Freedom. Dr. Main remained in Unity until 1872, except for two year's absence during the Civil War. He was commissioned a captain, on May 3, 1861, and served as an assistant surgeon in the Second Maine Infantry Regiment, but was discharged for a "disability" April 9, 1863.²⁷ In 1872, or shortly afterwards, he went to Jackson, Michigan. Dr. John T. Main was a respected and able physician.²⁸ For several years he was the only doctor in the town and carried on an extensive practice. He participated in town affairs, was especially interested in education, and was a supervisor of school in 1871 and 1872

BENJAMIN BARTLETT WHITNEY

Benjamin Bartlett Whitney was born, January 13, 1844, in Thordike, a son of Amos and Mary Lampson Whitney. Whitney was graduated from Bowdoin College Medical School in the class of 1867.²⁹ About 1870 he married Mary Morton, daughter of Thomas Morton of Frankfort, and commenced his career in Frankfort. About 1873, after a brief stay in Erie, Pennsylvania, he settled in Unity. For some reason Dr. Whitney moved to Lowell, Massachusetts, where he was suddenly taken with typhoid fever and died in 1881, aged thirty-six.

JOHN MILTON MUSSEY

John Milton Mussey was born in Unity April 7, 1833, the son of Edmund and Ruth (Jones) Mussey. He commenced his early education in Unity and taught a term or two in the Quaker Hill district.

26. Taber, *History of Unity*, p. 71.

27. Letter from Adjutant's General's Office Augusta, Maine, to author.

28. Taber, *History of Unity*, p. 71. "He was not only a fine physician, but a gentleman of the first order."

29. Bowdoin College Catalogue, p. 367. He was supposed to have resided in Unity fourteen years as a doctor. If so, he settled in Unity directly after his graduation. Conversations with Mrs. C. M. Whitney of Unity.

He studied medicine for a time with Dr. Alexander Boothby in Unity, and later attended Coburn Institute (then Waterville Academy), and spent one year at Bowdoin Medical School. He was graduated from Castleton Medical College, Castleton, Vermont on November 21, 1854.³⁰ Then young "Milton" Mussey (he dropped the John) attended lectures under the famous New York doctor, Valentine Mott.

In 1855 he married Hepsibah Bartlett of Unity and soon started to practice in Brooks, Maine. In November, 1859, he left for California where in the spring of 1860 he went to Gibsonville and then to Whisky Diggings, a flourishing mining camp. His wife joined him in November, 1860, but she died of consumption about four months after her arrival. In 1866, Dr. Mussey settled in LaPorte, Plumas County, where he became its regular physician. In 1868 he married Lois Davis of Brooks. They had three children. He returned to his native home in 1915, but died in his beloved California in 1922, one of the pioneer doctors of the old West.

AUSTIN THOMAS

Austin Thomas was born in Waterville, Maine, September 6, 1843, a son of Stephen and Eunice Miriam (Bragg) Thomas. He was educated at Waterville Academy and Colby College from which he was graduated in 1866. Between the latter date and 1870 he taught school and was principal of China Academy (1866); Winthrop Academy, 1867; and North Parish Academy, Augusta. In 1868 he entered Bowdoin Medical School and received his M. D. degree in 1870. Dr. Thomas begun his practice in Unity in 1872, after being an assistant physician in the New Hampshire Asylum for the Insane. In 1873 he married Mary E. Norton, who died in 1893. Meanwhile he left Unity in 1874 and practiced in Plattsburg, New York from 1874 to 1884. In 1884 he returned to Unity and was engaged in his profession from 1884 until 1898. His later life was spent in Waterville, Thomaston, and Portland. He was married again in 1897 to Mrs. Mary (Sawyer) Foote of Plattsburg. Dr. Thomas died in Plattsburg, New York in 1922, survived by Helen Thomas, a daughter by his first marriage.³¹

JAMES CRAIG

James Craig was born in Dixmont, Maine, April 28, 1850, the son of Deacon James and Margaret L. (Tasker) Craig. He attended Bowdoin Medical College, from which he was graduated in 1876.³² Immediately he set up his office in Unity. Not long afterwards, he married Mrs. Damaris Carll Harmon, a widow with two children. She died after a rather brief marriage, and Dr. Craig was married

30. Letter from Viola Gilman of Oakland, California, May 26, 1938, to author.

31. Letter from Helen Thomas of Washington, D. C. April 11, 1946, to author.

32. Bowdoin College Catalogue, p. 378.

again to Lizzie Gould of China, a teacher in Unity. They had no children.

Dr. Craig was a successful doctor. He bought the old Temperance Hotel, which he tore down and rebuilt in 1890.³³ A year later he suddenly departed from Unity because of some feeling between himself and another physician. In 1891 Dr. Craig moved to White Sulphur Springs, Montana, and six years later settled at Columbus, Montana, as a physician and farmer. Dr. Craig died there in September 1922.

CHARLES L. McCURDY

Charles L. McCurdy was born in Washington, Maine, June 30, 1854, and was educated at Union, Maine, and at Kent's Hill. For eight years McCurdy taught school and then studied medicine with Dr. J. B. Walker of Thomaston. Later he attended the College of Physicians and Surgeons at Baltimore, graduating in 1888. About 1889 he was a physician in Unity, but left this place in 1894, settling in Bangor.³⁴ In 1886 he married Mary Newhall of Washington, Maine.

HOMER BENSON

Dr. Homer Benson was a native of Newport, Maine, studied for his doctor's degree at New York University, and attended lectures at Bellevue Hospital. After completing his education he settled in Dixmont, where he was a physician for several years. In October 1890, he came to Unity and was a physician until 1895, when he moved to Newport.

O. R. EMERSON

Oscar Rodney Emerson was born April 12, 1872, at Plymouth, Maine. He was graduated from Bowdoin College Medical School in 1894 and began his practice in Unity.³⁵ He sold his practice in 1895 to Dr. Cook and moved to Monson, later settling as a physician in Newport.

JESSE E. COOK

Jesse E. Cook was born, April 6, 1869, in Troy, Maine, the son of Henry and Sarah (Bennett) Cook. As a boy he attended the Troy public schools and later Maine Central Institute in Pittsfield from which he was graduated in 1890. For one or two years he attended the medical school at Brunswick, but transferred to Dartmouth Medical School from which he was graduated in November 1895. He immediately went to Unity where he bought out the practice of Dr.

33. This is the house where Roy Knight lives.

34. George L. Little, *Genealogical and Family History of the State of Maine*, N. Y. 1909, Vol. II, p. 664.

35. See General Catalogue of Bowdoin College, p. 401.

Emerson and started his own.³⁶ In 1893 he married Grace Mills, a daughter of Warren and Louise (McCausland) Mills of Palmyra. They have one son, Sanger Cook, now of Pittsfield. Dr. Cook, aside from his practice, found time to enter into public affairs and took a great interest in village activities. At times he played the violin at dances. Dr. Cook set up his office in the brick house opposite the Union Church, but about 1905 bought a house from William Rolfe, later occupied by Dr. Trueworthy, and at present by Claude Kelley. Dr. Cook was one of Waldo County's leading Democrats, serving as chairman of the county committee. He was much interested in politics and was elected to the state legislature. Dr. Jesse Cook died in 1909.

CLARENDON MORTON WHITNEY

C. M. Whitney, known to Unity people as Clair, was born in McKeen, near Erie, Pennsylvania, on January 26, 1873. He was the son of Dr. B. B. and Mary (Morton) Whitney of Unity. He was brought up in the home of his grandfather, Thomas Morton, who kept a hotel in Frankfort and Unity. Clair Whitney attended Unity public schools and was one of three members of the first class graduating from Unity High School.³⁷ Whitney then entered Bowdoin College from which he received his medical degree in June 1898. As soon as he was graduated Whitney commenced his practice in Unity. Before his graduation he had married Vaughn Garcelon of Troy.

Dr. Whitney's office was located in the house which he bought from Archie Tozier, now owned by H. L. Glines. In 1922 Whitney bought the Methodist Parsonage, next to Reed's Drug Store, where he resided until his death. Dr. Whitney was considered an excellent diagnostician and knew medicine very well. His health failed in the late nineteen thirties forcing him to curb his medical activities. His condition was pronounced as incurable, and he died in 1944, a serious loss to the community.

HARRY TRUWORTHY

Harry Truworthy³⁸ was born in East Newport, Maine, in 1875, a son of Burnham and Annie (Pushor) Trueworthy. He received his medical degree from Tufts Medical School in 1902. In 1903 he was a physician in Dixmont, but moved to Unity in 1909 after the death of Jesse Cook. He bought the Dr. Cook place and carried on his practice. Dr. Truworthy was considered an excellent obstetrician.

In 1903 Dr. Truworthy married Thirza Benson, a daughter of Dr. Benson. They had one child, Esther.

36. Conversation with Mrs. Grace Cook of Pittsfield, May 1946.

37. Conversation with Miss Mabel Bacon of Unity, who stated that Mabel Bacon, C. M. Whitney, and James B. Vickery, were first class. Probably class of 1892.

38. The doctor spelled his name Truworthy for some reason, although he was a great grandson of Jacob Trueworthy of Unity

The doctor had two hobbies; he was a philatelist, and had an especially fine collection of elephants of which he had more than a thousand including examples in fine bronze, ivory and china. Dr. Truworthy died in the spring of 1931.

PRESTON WHITAKER

Preston Whitaker was born in Troy, Maine, August 30, 1884. He attended Yale Medical School. About 1913 he commenced practice in Unity, having his office in the residence of Joseph Libby. He remained in Unity until he joined the United States Medical Corps in August 1917. He was assigned to Medical Training Corps, and went overseas attached to the 108th Am. Tr. in May 1918. He was in the St. Mihiel, and Meuse-Argonne engagements in France.³⁹ He was promoted to Captain, and after the Armistice discharged in May 1919. He returned to Unity and carried on as a physician until 1923 when he moved to Long Beach, California, died in 1950.

Dr. Whitaker organized the first Unity branch of the American Legion.

DENTISTS

Dr. W. G. Fuller was born in Freedom, Maine. Of his education nothing is known.⁴⁰ He came to Unity from Newport about 1884. Dr. Fuller had his office over Curtis Mitchell's store which is now occupied by Reed's Drug Store. He built the house on the depot road, recently occupied by George Leadbetter, John Reed, and Henry Good.

To augment his practice it was Dr. Fuller's custom to go to Albion and Freedom one day each week. Later he gave up his practice and devoted his time to an insurance business.

Dr. Fuller was something of an amateur naturalist and lover of the outdoors, being especially fond of hunting and fishing. He and his wife, Caroline Fisher of Newport, had three children, Orville, Fred and Caroline.

E. M. SOULE

Edwin M. Soule was born in Sebec, Maine, May 6, 1873, the son of Jonathan and Jennie (Lampson) Soule. He graduated from Waterville High School and then entered the old Boston Dental College, where he studied for a year. He completed his dental training at the University of Maryland's School of Dentistry. Living in Waterville during the winter of 1898 and 1899, Dr. Soule took the train once a

39. Roster of Maine in World War, 1917-1919, Vol. II, Augusta, 1921, published under direction of James W. Hanson, Adjutant General p. 632.

40. Conversation with Mrs. Annie Libby Tilton of Troy. The Maine Register first listed Fuller as a dentist here in 1885.

week to Unity and carried on his work at Dr. Jesse Cook's office.⁴¹ In the following May (1899) he moved here permanently, rented two rooms from Mrs. Charles Stevens,⁴² and put out his shingle. A year or so later he moved his office into the office previously occupied by Dr. Fuller (over the drug store) but later moved again over Andrew Myrick's store, where he remained for two years. In 1909, Dr. Soule built a store and office on the main street nearly opposite the I.O.O.F. Hall, (adjacent to Mrs. Rodney Whitaker's). Previously, in 1901, he had bought a residence on the school road where George Patterson now lives. In 1917, Dr. Soule added a small wing to his house, using it for his office. In 1924, he bought the old Waldo Trust Company Bank building, which he converted into a house and office. Dr. Soule had a widespread reputation as a dentist. People came from a good distance to have him do their extractions and other dental work. He carried on his dentistry until July, 1945, when he gradually retired from active business.⁴³ His attempts to get other dentists to come here have failed, and no one has continued his work.

Both the doctor and his wife were prominent in town activities; both sang in the church choir for many years.

41. Dr. Jesse Cook met him at the railway depot and was the one who interested Soule to commence a practice in Unity.

42. Where Roy Knight now lives.

43. Conversation with Dr. E. M. Soule of Unity, April 1946.

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